

## BOOK REVIEWS

## Record of Achievement.

**THE BLACK MAN'S BURDEN.** By William H. Holtzclaw, principal of the Utica Normal and Industrial Institute for the Training of Colored Young Men and Young Women, Utica, Miss. With an introduction by Booker T. Washington. New York: The Neale Publishing Company. \$1.60.

The achievements of this young negro read as if from some fairy book. Born during Reconstruction, in a little log cabin near Roanoke, Ala., he was put to work on a farm when four years old. "The first day of October, 1890, found me near Tuskegee," he says. "I presented myself at Mr. Washington's office for entrance examination. I was now a young man, but I could not tell, in answer to his questions, in what county I lived or in what state or in what country." One of the questions put to him on examination was, "What are the parts of speech?" "I have never studied language," he says, "so I answered according to my lights, that the parts of speech were lips, teeth, tongue and palate."

When he was admitted to Tuskegee, where he was put to stripping fodder from some sorghum cane. Refusing to become a member of a Tuskegee faculty, when he was graduated, he went to Mississippi, where he felt that his services were most needed. He made his way to Utica, through a wild and unfrequented part of Mississippi, and in a cabin nearby established the Utica Normal and Industrial Institute for Colored Young Men and Young Women. But few years have elapsed since then—so few, in fact, that Mr. Holtzclaw is still a young man—but in these few years he has created a great institution, with an enrollment of 500 pupils, taught by 35 instructors, with property comprising 1,700 acres of land, on which he and his pupils have erected fourteen buildings with their own hands. The entire property of the institution is now valued at \$160,000, to which important additions are yearly being made.

A New Book of Verse by Fenton Johnson.

Fenton Johnson, the young poet, a native son of Chicago, but now resident in New York city, has achieved his second volume of verse. We are to-day in receipt of this neatly bound and interesting publication entitled "Visions of the Dusk."

Mr. Johnson's first book of verse, "A Little Dreaming," elicited the highest possible commendation in literary circles, both here and abroad, and attained a circulation that any poet might well envy. "The dainty volume at hand, "Visions of the Dusk," fulfills in an even greater measure the promise of the first.

The depth of poetic feeling and the singing qualities evident in the best of the dialect poems and delightfully quaint negro spirituals, could only emanate from one richly dowered with the true poetic gift.

## THE CHOCTAW FREEDMEN

And the Bible in Public Schools in America, 32 pages, price \$1.00 net.

This book is chiefly a story of the work done at a school called Oak Hill Industrial Academy, at Valliant, McCurtain County, Oklahoma, now called the Alice Lee Elliott Memorial. The work of this development started in 1886 and continued down to the present time. It is an interesting work conducted by the Board of the Presbyterian Church for the benefit of the Freedmen among the Negroes and the half breed Indians of Oklahoma.

The first part of the book tells the general facts of the Indian Territory and Indian schools and churches and the work among the Freedmen long before Oklahoma was taken into the Union. The next part takes in more in detail the Oak Hill Industrial Academy, discussing its beginning and the persons who have given their lives and service in its development; its close in 1904; later its re-opening, and the prospects for the future. The next section deals with the work in Kiamish, with the history of the Presbyterian Churches, and the last section is a very interesting discussion of "The Bible in the Public Schools." The book is well illustrated, having illustrations of many of the workers on the Board of Missions and the general workers among the Indians.

## A NEW BOOK THE HAITIAN REVOLUTION.

Through the aid of Bishop Hurst I have at last been able to give to the world the book upon which I have labored for many years.

I take this method gratefully acknowledging his timely help and trust that all those who may enjoy the book will join with me in this expression of heartfelt thanks.

T. G. STEWARD.

## A FIRST-RATE LITERARY PRODUCTION.

The Independent calls attention to a little book entitled "The Deserted Cabin," and other poems by Rev. Sterling M. Means, published by A. B. Caldwell of his city. While the production ranks with the works of Paul Lawrence Dunbar, yet in many respects it is commendable, and the author, Rev. Means, deserves great credit for the splendid effort he has made. His work shows that he has been favored by the Muses, and that with proper study and preservation he is destined to become a poet of some standing. The Independent commends the efforts and predicts for him a bright future.

On the whole, the author has made an excellent beginning and the Independent will only admonish him to continue in this splendid work. No race can have a high place in history without authors, who leave a record of the great achievements of the people to whom they belong. We should encourage Rev. Means in his effort and read his book. In fact we should encourage the young to become authors and read Negro literature.

## The Black Man's Burden.

By William H. Holtzclaw, Principal of the Utica, Mississippi, Normal and Industrial Institute for the Training of Colored Young Men and Young Women. With an introduction by Booker T. Washington, Principal of the Tuskegee Normal and Industrial Institute, Alabama, 12 mo., pp. 322, \$1.50 net. The Neale Publishing Company, New York.

This book is written by a young negro who graduated from the Tuskegee Institute and went to Mississippi to serve his race as best he might. He made his way to Utica and in a cabin nearby established "The Utica Normal and Industrial Institute for Colored Young Men and Young Women." "The Institution began with a pretentious name, but in the few years of its existence, it has achieved noteworthy results. It has now an enrollment of more than 500 students and a faculty of thirty-five instructors. Its property comprises 1700 acres of land, on which Holtzclaw and his pupils have erected fourteen buildings with their own hands.

This book gives an account of Holtzclaw's experiences and work, together with a discussion of the conditions surrounding the negro race in Mississippi and the progress which the negro people have made under training. It is an interesting study in negro achievement and it should be an inspiration to the young men and young women of that race.

## NEGRO UPLIFT AND PROFITS.

That same process has been going on more swiftly. Kuno Meyer said the other day that the great war was the price the world is paying for the mechanical comforts which have been piled up so rapidly. Again another historian clinches the point. This time it is W. E. B. DuBois, the author of a brilliant book on "The Negro," which Holt has just published in the Home University Library.

DuBois says that the negro in Africa has been practically enslaved by the civilized nations of Europe. The growth of trade unions made investors look to Africa for opportunities. That meant the partition of Africa. And "this partition of Africa brought revision of the ideas of negro uplift. Why was it necessary, the European investors urged, to push a continent of black workers along the paths of social uplift by education, trades unionism, property holding and the electoral franchise when the workers desired no change and the rate of European profit would suffer?"

## VERSES BY A COLORED POET.

**VISIONS OF THE DUSK.** By Fenton Johnson, author of "A Little Dreaming." Published by the author.

In the hearts of the members of the colored race poetry lies sleeping, ready to awake at a moment's notice. In the heart of Fenton Johnson, a young colored poet, poetry has evidently roused itself from its slumber, and the result is this modest little volume. Here are plantation songs, church hymns, lyric verses and lullabies. Mr. Johnson is evidently practical as well as poetic, for each of the poems has a catchy, attractive title which of itself shows the caliber of the man. "The Lonely Piper," "The Creed of the Slave," "Singing Hallelujah," "The Dying Rose," "Slave Death Song," "The Passing Indian," "A Georgia Lullaby," "The Magic Master," "The Soul of Boston," "Song of the Whirlwind," "Lyrics of Love," "When My Bonnie Dances," "Comin' Home"—these are some of the titles.

The volume is just the right size to slip into one's pocket, and it is worth carrying around and reading at one's leisure. There are only seventy pages, but it would be a mistake to read all at one sitting. Every poem is well worth reading, which cannot be said of many a larger collection of poems. Start in with the prelude, then take up "A Georgia Lullaby," "Visions of the Dusk," "The Cabin" and "The Lonely Piper," until you come to the stirring hymn beginning, "Great God of a Million Years," and you will feel like joining in the regular camp meeting song, "I Went Down to Jordan, Singing Hallelujah."

## The American Negro and Education

A history of "The Education of the Negro Prior to 1861," by C. G. Woolson, Ph. D., will be published early this month by the Putnams. The book opens up a new chapter in the history of the negro in America in revealing the persistent striving of the race after education from the earliest days of its bondage here. The early education of negroes was largely a religious effort, but many slaves were educated in order to increase their efficiency. The Revolution, with its ideal of the rights of man, brought many educational privileges, which, however, were withdrawn in the South, partly because of changing industrial conditions, but also on account of the growth of an insurrectionary spirit. The author traces the struggles of the slaves who continued to acquire knowledge in spite of opposition, and the development of education among the free negroes in the North.

## BOOK BY F. H. WARREN

**DEALS WITH FREEMEN AND DESCENDANTS IN MICHIGAN ONLY—WELL ILLUSTRATED AND ABLY WRITTEN.**

Attorney Francis H. Warren of Detroit, Mich., is the author of a new volume entitled "The Michigan Manual of Freedmen's Progress." The book deals almost exclusively with the progress of the race in Michigan and is possibly the only work of its kind which has appeared.

—Merry Christmas—

## To Aid Negroes in Schools.

Ways and means to help the negro in the public schools will be discussed on Thursday at a conference to be held by the Public Education Association, at 130 East Twenty-second Street. Prominent educators and city officials will be present, and a report just issued by Frances Blascoer on "Colored School Children in New York" will be considered.

According to Miss Blascoer's report some of the best work for the benefit of the negro is being done by negroes themselves.

We have received the following publication of The American Negro Academy, "The Ultimate Criminal," an annual address by ARCHIBALD GRIMKE and "Peonage" by LAFAYETTE M. HERSHAW. The publications are well worth a perusal. They may be obtained by addressing Prof. J. W. CROMWELL, Washington, D. C. Price, fifteen cents each.



# THE Industrial History OF THE NEGRO RACE

OF THE  
UNITED STATES

Authentic  
NEGRO HISTORY BY NEGRO  
AUTHORS

Composed and written by the late  
Rev. D. Webster Davis, D. D.,  
and Jiles B. Jackson

PRICE, \$1.00

POST PAID

FOR SALE BY

The Guide Pub. Co.,  
620 Queen St., Norfolk, Va.

## Negro Education before 1861

A source book of importance is *The Education of the Negro Prior to 1861*, by Carter Godwin Woodson (Putnam. \$2.00 net). It will be valuable not only for the student of the history of one race, but it has bearings on the general topic of educational theory. The author shows that our forefathers were not altogether inconsistent in their ideals of the rights of man. Education early began to be looked upon as "a right" for all and a necessary preparation for freedom. The French Revolution, especially as exemplified in Hayti, brought an inevitable reaction and a blight fell on efforts to educate the Negro. But Quaker and Puritan in this volume receive their due meed of praise.

From wavering efforts to teach religion, with or without "letters," to questions of schools, public or private, segregated or united, all phases of the subject are studied and fullest references supplied. The number of Negroes who, prior to 1861, had received and profited by some intellectual discipline is surprisingly large. More than has been realized the cause was hindered by the outcropping of insurrectionary movements believed by the masters to be due to mental unrest. Of course, vocational training, now of

common interest, received its first threshing out because of the urgent need of a race emerging from slavery. The geographical range is covered in the discussion. The South, the North, the West and Canada approached the problem from different angles. It should be said that a careful perusal of the book results in greater respect for the ideals and efforts of both races.

## NEGRO SCHOOL CONFERENCE.

A conference to devise means to aid negro children in utilizing to the best advantage the public schools of the city will be held Thursday afternoon in No. 130 East Twenty-second street, under the direction of the Public Education Association. The association has just issued a report on the situation, prepared by Frances Blascoer.

Mrs. Effie T. Battle of Okolona, Missis-  
sippi, will have out her second volume of  
poetry. It will be brought out by the  
Sherman Street Company of Boston, Mass.

Southwestern

8-19-13

Prof. N. A. Banks, M. S., Ph. D., head of  
Department of Mathematics at Prairie View  
State Normal (Texas), is preparing data for  
a plane geometry which he is editing. The  
book will be offered to the public at an early  
date and will be the first of this kind edited  
by a colored man of the South.

DAS SCHLACHTFELD VON SEDAN. Von D. theol.  
G. Stoeckhardt, Johannes Herrmann, Zwickau.  
56 pages. Price, 40 Pf.

This fascinating booklet by the sainted Doctor Stoeck-  
hardt brings interesting reminiscences of the Franco-  
Prussian War. The contents are grouped under five  
headings: "I. In Paris. II. Sedan. III. In the Field  
Hospitals. IV. At the Beds of the Sick and Dying.  
V. The Black Doctor." The last chapter we found par-  
ticularly interesting; it gives a sympathetic sketch of  
the grand work done upon the battlefield of Sedan by  
an American Colored doctor, named Christopher Davis,  
a good Samaritan in the full sense of the word, who  
sacrificed his life in the service of his fellow-men.



# AN IMPARTIAL STUDY OF THE SOUTH'S RACE PROBLEM.

Constitution 1-4-15

By Isma Dooly.

It is but natural that the two fairest, most logical and most tolerant books on the subject of the race problem of the south should have been contributed by a southern man and a southern woman; both children of southern slave owners, both representing the best element of southern civilization.

The first contribution was the last book written by the late Edgar Gardner Murphy, entitled the "Basis of Ascendancy." He dealt with the subject biologically and psychologically, and his appeal was to the thinking mind.

The second contribution is the last book written by Mrs. John D. Hammond, now of Augusta, Ga., entitled "In Black and White." A student of social conditions, theoretically and practically, and a southern housekeeper, she is one who can deal justly with that angle of the negro problem which so directly affects the southern home. Therefore, I would say that this second contribution by the southern woman appeals not only to the thinking mind, but to the average mind, and that it represents a very sermon which every southern woman should hear.

Mrs. Hammond, "In Black and White," reiterates in many parts the philosophy set forth by Edgar Gardner Murphy (whom I believe was the most rational publicist the south has had since the war on matters educational and social), and she goes farther and applies the philosophy. She offers a key with which every earnest southern housekeeper may unlock her domestic service problem, that key being a knowledge of social service every community owes its poor or dependent class, whether that class be black or white.

"If we will quit thinking about him as peculiar," writes Mrs. Hammond, "he will cease being either a puzzle or a despair. Are we the only folk on earth responsible for a submerged tenth?"

"And when we see our problem in the light—see it as it is; see it in its wide human relations—we will set ourselves to its solution. We never have been 'quitters' in the south. If this be our part of a world task, we will achieve it."

## The First Chapters.

In the first chapters of the book Mrs. Hammond touches upon the subject of the southern slave owner and his attitude toward the question of slavery; his knowledge of its evil as a social institution, and yet his rights of property and his right to regulate the adjustment or just abolition of it. In the introductory chapter entitled, "Terms of Humanity," she takes issue with a church publication which, commenting on the fifty years of freedom of the negro, stated: "The negro has advanced so little his condition is not encouraging."

Here Mrs. Hammond brings out in succeeding chapters truths pertaining to the negro toward which so many turn a deaf ear. One of these, the fact that **the negro has advanced**, and the fact that the white man of the south, not realizing that, deals too often with all elements of the negro as he would the illiterate or unadvanced negro.

There is an element who are skilled arti-

sans—not unthinking day laborers; there are professional men—writers, lawyers, physicians, teachers, architects and business men among them. These people have commenced to build the racial standards, which Dr. Edgar Gardner Murphy pointed out the negro race had not had up to the period of slavery. The first standard, this better element are establishing, is the standard of the home. They are building homes for themselves, and building up what we call the atmosphere of the home. They are taxpayers; they have their own schools besides those the state or the municipality affords; therefore they represent a citizenship from which we can no longer command what we may call our colored domestic service. They are evolving as a race, and as they do they are growing farther from us in the sense of racial relation.

"The higher they rise, the more negro they will be," writes Mrs. Hammond. "The more the tides of their own race-life rise, the more it will fill and satisfy and lift them!"

She continues: "To doubt that they have beyond our vision some world service yet to render, something enough worth while to justify their long suffering and our own, would be to rule God out of history and to put the thinking mind to permanent intellectual confusion!"

## In the Courts.

"The negro in the courts," furnishes the theme for the most stirring and impassioned chapter in Mrs. Hammond's book, for as she views the different types brought to the courts in town and country, she stresses that the greater number belong to the class who have never had a chance—the class she describes: "The folk unhelped, untaught, who are born in squalor, who live in ignorance and in want of all things necessary for useful, honest, happy lives. They do not know us, nor we them. There is no human bond of fellowship between our full lives and their empty ones; no making of straight paths for these stumbling feet, no service of the outcast by those who are lords of all!"

Mrs. Hammond pleads for better housing conditions for the negro; more consideration for the necessarily poor districts in which he must live. "No people can rise higher than their homes." For the protection of the white and the negro, she pleads for better home conditions. She sees the negro as he is in the squalid home, in the indifferent school, and she points out the relation the church bears to his civilization. More than once she stresses the necessity of the south seeing the negro not merely in his community relation to us, but in his world relation, and she continuously proves the obligation of the white race to an organized social service for the negro—a service which can begin everywhere there is the negro dependent in the white home. To reach the cause of his weakness and iniquity; to protect him in childhood is the first step urged.

No earnest-minded southern housekeeper reading Mrs. Hammond's book can fail to see her obligation, to take more than the selfish interest in the negro's welfare, and to begin a real constructive work for his betterment. The work and the purpose must extend farther than the narrow measurement of the "good cook" or what is commonly called the "servant problem," which southern women have so far handled superficially. It must partake of the human and more Christian impulses.

"Let us plan the future of the south we love under a wide sky," pleads Mrs. Hammond in one of the concluding chapters. "Let us plan not for our children merely, not for our race, else can the plans never bear full fruit. All that we want for our own let us plan for the children of the south, rich and

poor, high and low, black and white; strong bodies, clean minds, hands skilled to labor, hearts just and kind and wise.

"Children do not grow like that of themselves any more than roses grow double in the swamps; it is the children's power to respond to cultivation, which lays upon us the duty of giving it."

## TO LECTURE TO THEOLOGICIANS

Edgar C. Young During Lent Will Give Series on Colored Man's Relation to Church.

At the request of the Missionary Society of the General Theological Seminary of this city, Edgar C. Young has again consented to conduct a mission study class in six one-hour sessions for all the students of the seminary who are interested on the subject of the "Negro and His Relationship to the Church: His Rights, His Religion, Etc." This class will have its sessions during the Lenten season. Last year the "Negro" as a subject of missionary interest proved the most interesting course from the student's own testimony.



## NEW YORK TRIBUNE'S TILT WITH DR. DU BOIS

By WILLIAM H. FERRIS, A. M., A.

Dr. W. E. Burghardt Du Bois has written a very interesting and entertaining story of "The Negro" in the Home University Library Series, published by Henry Holt. He has packed, condensed and compressed a great deal of history in the first four chapters and has given valuable suggestions for reading at the close of the book.

But unfortunately, Dr. Du Bois was compelled to bring his work within the limits of 254 pages by the publishers and had no room for comparative criticism. He sometimes makes statements which are open to question, without quoting the words of his authorities and giving the proof and evidence for his propositions. In a word, Dr. Du Bois sometimes does not give a reason for the faith that is in him. In this lies the vulnerability of Dr. Du Bois's brilliant little book; and the New York Tribune has penetrated some of these vulnerable spots with the sharp arrows of its criticisms.

Dr. Du Bois has referred to Aesop, Clitus, brother-in-law of Alexander the Great, Terence, Othello, Peirefiss, Prester John, Heredit, Beethoven, Hamilton, and Browning, in his recent work, "The Negro," as colored men or men of colored descent. And it is this which aroused the ire of the reviewer of the New York Tribune on May 29, 1915. The reviewer says that Dr. Du Bois supports his arguments with more ingenuousness than ingenuity. "It is in fact in the latter quality in shrewd devices of artificial pleading that he is least satisfactory. . . . As for the suggestion that Beethoven, Hamilton and Browning were in the slightest degree of colored descent, it is fantastically absurd and we must regret even a reference to it in a volume of serious purpose and real value."

All of these citations, some being dubious and some positively groundless, weaken the author's argument."

Now this is a powerful indictment, coming from a paper of the prestige and standing of the New York Tribune, which endeavored to be fair to the colored man, as is shown in the last three-quarters of its review.

It shocks the sensibilities of men to hear that a man whose name has gone singing down the ages had colored blood coursing through his veins. But I maintain that Dr. Du Bois had very good grounds for claiming that Aesop, Terence and Alexander Hamilton were men of colored descent.

In a London edition of "Aesop's Fables" a life of Aesop, based upon Plautus and other writers of antiquity, is given in the preface. And this is

what is said of the person of Aesop: "All agree that his person was uncommonly deformed, in so much that the Thersites of Homer seems to be but an imperfect transcript of him. His head was long, nose flat, lips thick and pendant, a hump back, and complexion dark, from which he contracted his name. (Aesopus being the same with Aethiopia); large belly and bow legs; but his greatest infirmity was that his speech was slow, inarticulate and very obscure. Such was the person of Aesop," who was born in Aethiopia.

Now this is the description of Aesop which has come down from antiquity. And if "a flat nose, thick and pendant lips and dark complexion" do not indicate a strong colored vein, we must revise our definition of the term colored man. At any rate, they would author of "The African Abroad," force a man of Aesop's complexion and appearance into a Jim Crow car in the South.

In the case of Terence, the famous Latin poet, the evidence is not so clear as in the case of Aesop; but still there is enough evidence to bring Terence within the class of probable colored men. In an English edition of "Terence's Comedies," published in London in the eighteenth century, we have this description of Terence: "As for his person, he was of middle stature, very slender and somewhat of a tawny complexion." Now Terence, like Aesop, was born in Africa, the former in Carthage and the latter in Aethiopia.

When we reflect that there was an infiltration of colored blood, not only throughout Babylon, Egypt and Ethiopia, but throughout North Africa, even in Carthage, and when we reflect that Terence, born in Africa, was of "tawny complexion," there is good ground for Dr. Du Bois's contention in Terence's case.

In the case of Alexander Hamilton, another one of Dr. Du Bois's contested cases, the results seem to be a drawn battle. Miss Gertrude Atherton, in the North American Review for August, 1902, has endeavored to show that Alexander Hamilton's mother was a Mrs. Rachel Levine, who was a daughter of John and Mary Fawcett, and who separated from her husband and was afterward the consort of James Hamilton. The registers in Charles Town, Nevis, West Indies, the birthplace of Alexander Hamilton, were destroyed by the French in 1780, and hence there is no record of his birth. The only evidence Miss Atherton has is a letter from Alexander Hamilton to General Greene, dated October, 1782, which appears on page 7 of J. Hamilton's "Life" of his father. One sentence reads: "I take the liberty to inclose a letter to Mr. Kane, executor

to the estate of Mr. Lavine, a half-brother of mine, who died some time since in South Carolina." But this Mr. Lavine might have been a foster instead of a half-brother by blood to Alexander Hamilton and might have been adopted by Hamilton's father.

I am inclined to believe that Miss Gertrude Atherton has drawn considerably upon her imagination. It is probably true that Mrs. Rachel Levine was an affinity of James Hamilton. But that wouldn't prevent James Hamilton from having a colored mistress too. And it is possible that James Hamilton might have raised both his son by a colored woman and the son of his white affinity by a former marriage. It is all a matter of conjecture, just as Miss Atherton's article is a matter of conjecture.

But there are two stubborn facts which Miss Atherton has not explained away. One is the strange silence of Alexander Hamilton regarding his own mother. The other fact is that there is a tradition in Nevis, West Indies, where Alexander Hamilton was bred and born, that his mother was a quadroon or octoroon. Even Miss Atherton says in her article that nearly everyone in Nevis she talked with regarding Alexander Hamilton would remark: "But, of course, you know he was colored." And Miss Atherton has never explained away that tradition.

So I believe that the evidence in hand warranted Dr. Du Bois's placing Aesop, Terence and Alexander Hamilton as men of colored descent. With regard to the other six cases, further study may reveal more evidence.

We have received "Morals and Manners Among Negro Americans," a social study made by the Atlanta University, under the patronage of the trustees of the John F. Slater Fund. It is edited by that "prince of authors," W. E. Burghardt Du Bois, Ph. D., and that very able instructor, Augustus Granville Dill, A. M. We have scanned the work with interest and we are led to enquire what use is all of this mass of information, unless some definite plan is to be mapped out and followed in order to eliminate the evil?

We begin the work of moral regeneration too late. It must begin at the cradle, when those who are already in the bonds of iniquity are drinking the dregs of moral impurity. Our schools are doing much, but our organizations can do more. We must commence with the babies and end with the young miss and young man. Other than this, we are scratching the surface without plowing the ground.

## "THE BLACK MAN'S BURDEN."

We have received "The Black Man's Burden" by William H. Holtzclaw, of Utica, Miss. It contains an introduction by Booker T. Washington. This should make a most favorable impression among the people generally as that name is the one with which to charm the average citizen. It is in reality a historical sketch of the work of Prof. William H. Holtzclaw at Utica, Miss.

The following information will be of interest: 3/20/15

In literary style as well as in substance this volume deserves first rank among the prose writings of the Negro race in America. Incidentally, too, it reveals the great achievements of Booker T. Washington in behalf of his race; for Holtzclaw was graduated from Tuskegee, class of 1898.

Young Holtzclaw, refusing to become a member of the Tuskegee faculty when he graduated, went to Mississippi, where he felt that his services were most needed. He made his way to Utica, through a wild and unfrequented part of Mississippi, and in a cabin nearby established The Utica Normal and Industrial Institute for Colored Young Men and Young Women. Only a few years have elapsed since then,—so few, in fact, that Mr. Holtzclaw is still a young man,—but in these few years he has created a great institution, with an enrolment of more than 500 pupils, taught by 35 instructors, with property comprising 1,700 acres of land, on which he and his pupils have erected 14 buildings with their own hands. The entire property of the institution is now valued at \$160,000, to which important additions are yearly being made.

The work is published by The Neale Publishing Co., Union Square, New York, Price \$1.50.

## BEN BUTLER WRITES

## BOOK ON ATHLETICS

The Chicago Defender writes: "Ben Butler, brother of Sol, the Track Star, has written his career in Volume Entitled 'Three Years in High School Athletics'—Herbert N. Roe Praises Work."

(Special to Chicago Defender.) Rock Island, Ill., Feb. 26.—"Three Years in High School Athletics," the

name of the book which Ben Butler, brother of Sol, the track star of the local high school, wrote, went to press early this week. Ben has been working on the book for several weeks, and completed the volume Saturday.

The book deals with the experiences of the Butler brothers in the three years that they have followed the sports in high school—two years of football and track in the school at Hutchinson, their former residence, and the football season of the local high school—and deals with the different phases of the work, both from the students' and the coaches' view. Ben was Sol's trainer all the while that the star has been taking prizes on the cinders and thrilling throngs with his marvelous runs on the gridiron. According to Herbert N. Roe, the book is very good.

How many pages the work will contain when it comes off the press is not known definitely. There are several full-page illustrations also, the finishes of close races, pictures of the track teams of Hutchinson and of the local football squad, and in one place there is a cut of the fifty-eight medals and cups which Butler has won in his two years' running.

The book will help to pay for the college education of Ben and Sol, who intend to take up their studies in Harvard University next fall.

## WIDGEON GETS LIFE MEMBERSHIP

Signal Honor Conferred Upon Him by Maryland Academy of Sciences.

The *Chesapeake* writes: "John W. Widgeon, for many years curator at the Maryland Academy of Sciences, was elected to life membership at a meeting of the academy Monday. The honor came as a result of his achievements in natural history and correlated branches."

Mr. Widgeon is an authority on the flora and fauna of Maryland. He has also delved into archeology, and discovered the Indian mounds now on exhibition at the academy.

He has been on a number of specimen hunting trips for the academy, and the result of his findings have been mounted by him and are on exhibition. He has made several trips to Jamaica in search of coral reefs and insects, and also one each to Central and



South America. He is the first man in Maryland to ever dissect a whale. He collected part of the early geological specimens now at Johns Hopkins University and several summers ago collected specimens for St. Agnes College. While in Jamaica in 1903, he had the honor of being the first to discover that the sun was in eclipse.

Not only is he an authority in geology, but he has a working knowledge of chemistry, taxidermy and photography.

Before being employed as a janitor at the academy in 1875, he spent ten years with a firm of manufacturing chemists.

He was born in Virginia in 1850. For several years he was a lecturer at Clayton-Williams University, a local institution. He is also pastor of the First Baptist Church, Brooklyn, Md.

#### KANSAS CITY NEGRO.

"Our Negro Population," by Asa E. Martin, teacher of History and Civics in Westport High School, Kansas City, Mo., is a study of social and economic conditions among the Negroes of Kansas City, Missouri, and was used as a thesis for the degree of Master of Arts. It is based upon public records and a house to house canvass of about 500 families. The author tells us that there are 23,566 Negroes in the city, who compose 9.7 per cent. of the total population. There are 800 Negro property holders, owning \$1,400,000 worth of property, 50 of them having property valued at over \$10,000. The total incomes of 8100 Negroes is estimated at \$3,811,410.

There are chapters on The Negro in Business, Incomes, Expenditures, Housing Conditions, Health and Morals, Crime, Benevolent Insurance and Social Societies, Education, Religious Life. In concluding, the author says: "The Negroes are dividing into two distinct classes more decidedly, it seems to me, than any other nationality in our country. A minority are improving, taking advantage of education, advancing in morality and industry, acquiring property and becoming good citizens. These few are setting a standard and are giving us hope of what the Negro can and may become. The majority are not improving, but are rather retrograding. \* \* \* They are the shiftless, immoral and criminal."

The picture given is more or less dark; but it should be sufficient to wake Kansas City up to its duty to the Negro. It is said that "\$100,000 is given annually for child improvement by private charities of Kansas

City; \$1000 goes to Negro children. Fifteen out of 100 children in Kansas City are Negroes. The colored child gets only one-fifteenth of his share." Hence the condition complained of.

#### THE EDUCATION OF THE NEGRO

Dr. Carter Godwin Woodson has made an important contribution to our knowledge of the negro problem by his book, "The Education of the Negro Prior to 1861," published by G. P. Putnam's Sons, New York, price \$2.

Dr. Woodson begins his study of the question with the bringing of the slaves to this country and the policy of the planters in denying them education. The reasons given for this was that the more brutish the bondsmen the more dutiful they became for the purpose for which they were imported. There were two classes of slaveholders at that time, one of the humane type, who believed that they had a duty to their slaves to educate and develop them. The other class, which were in the majority, finally succeeded in enforcing their policy, felt that education would be prejudicial to the slave system.

In spite of the opposition and every stringent law, numbers of slaveholders continued to give their slaves more or less education on selfish grounds, believing that they were enhancing the value of their properties by making their slaves skillful in mechanical and other pursuits. The author goes into an extensive study of the various methods that were resorted to on all sides from the broadminded missionary to the selfish contractor.

A great many Southern women taught their house servants and others to read and write as a religious duty that they might become acquainted with the truths of Christianity.

Dr. Woodson has shown wonderful patience and intelligence in the study of everything written in the laws, in books and in the newspaper bearing upon his subject and he cites these in a most interesting way. He comes to the conclusion that there has been from the first a persistent striving on the part of the negroes for education and what they have accomplished under the most discouraging circumstances is simply marvelous.

## DR. DU BOIS ARGUES FOR THE NEGRO

A worthy addition to the Home University Library is "The Negro" by W. E. Burghardt Du Bois, Ph. D. (New York, Henry Holt & Company).

Most of us who claim Caucasian origin have accepted without question the theory which places our race first among the races of man. Was it not said of Japhet that God should enlarge him; that he should dwell in the tents of Shem? And are not we the children of Japhet? As for Ham, his race has inherited the curse of Canaan, and are not the negroes the sons of Ham? A reverend bishop, as Dr. Du Bois reminds us, once defended negro slavery as something decreed by the Lord speaking through Noah.

Those who have held such views will probably modify them on reading the present work. For one thing, the conception of the Negro as one marked out for inferiority, for servitude, is a modern one. Was Ciltus, the brother-in-law of Alexander, an inferior person? What of Terence? The Queen of Sheba was black but comely. Shakespeare and did not represent Othello as objectionable to Desdemona's father on account of his complexion. As to slavery, there were black slaves in ancient and in medieval times; but white slaves were more numerous.

The older "Aryan" theory assumed the migration into Europe of one dominant Asiatic race of civilized conquerors. To this "white" race Semitic Asia, a large part of black Africa, and all Europe was supposed to belong. This theory has now been practically abandoned, and it seems probable that from the primitive Negroid stock sprang in Asia the Semites, later the Mediterranean race, with Negroid characteristics, and the modern Negroes.

Dr. Du Bois explains differences of color by differences of climate. As for what we picture as the pure Negro type, woolly haired, thick lipped, he shows that this type is only one of many.

Dr. Du Bois covers a great deal of ground. He does not fail to remind us that Herodotus alludes to the Egyptians as black and curly haired. He cites the evidences of Egyptian and Assyrian monuments to prove that mighty rulers of the ancient world, like that Rameses, who laid such heavy tasks on the Israelites, were distinctly what we would call Negroes. He surveys the history of Negro states in every part of Africa and shows the high degree of civilization to which many attained. One seems in fact to be reading another

amusement of the big house, and a round of jeers and yells greeted Berner when he backheeled Roller. The men showed remarkable agility for heavyweights, and at the end of the stipulated 30 minutes neither man had

#### On the Negro's Status Prior to the Civil War

"The Education of the Negro Prior to 1861," by C. G. Woodson, Ph. D. (Harvard). (New York: G. P. Putnam's Sons, 1915.)

A HISTORY of the education of the colored people of the United States from the beginning of slavery to the civil war is here given for the first time. Prof. Woodson does not enter the domain of controversy, but stays well within that of the historian.

He applies the scientific principle to his work, in that he has collected an enormous number of facts, and arranged them in succinct order. He disposes of the notion, first, that the antebellum negro could not be taught; second, that he was never anxious to be enlightened.

Even under the most systematic discouragement, the negroes of slavery days made a progress in getting an education little short of marvelous. The early slaves got their language from their masters, as a matter of necessity, for the slave, and a matter of labor exploitation for the master.

In the matter of the proper training of the slave, more complex conditions arose. If the slave should be trained too miscellaneous, as it were, would he not develop an uncontrollable longing for liberty; in which event would it not be harder to keep him in subjection, and thereby lessen considerably, if not entirely, his labor output? The latter view obtained strongly in the antebellum days.

Here, then, began the intellectual and

the economic controversy, which, more than the question of state's rights and other disputes, finally brought on the civil war. That war was primarily economic, secondarily political, and whatever chattel slavery was always in the text.

Dr. Woodson traces the steps taken by church, the state and individuals in education of African slaves before war, and also accounts for the influences. In his 450 pages he may be credited with having collated a long number of facts bearing upon interesting question.

The April issue of the Home Mission Monthly is Freedmen's number. All of the articles treat some feature of Negro life or deal with the work which the Presbyterian Church is doing among Negroes. The number is designed to be a memorial of the first 50 years of mission work of the Church among the Freedmen. Among the articles worthy of special mention is one by Prof. T. A. Long: "Negro Music, The Exponent of a Race's Endeavors and Ideals," and another by Mrs. Mary E. Fister: "Scotia's Daughters."

## HOUSING OF NEGROES IN NEW YORK CITY

SOCIAL INVESTIGATORS have often pointed out that Negroes in northern cities are forced to live in the most undesirable districts, where public service is poor, buildings in bad condition, and where frequently, vice has its headquarters. Nearly always, it is claimed, rents are exorbitant.

A report dealing with this subject and based upon a study made by Negroes

themselves has just appeared. The January, 1915, issue of the Bulletin of the National League on Urban Conditions Among Negroes is devoted to Housing Conditions among Negroes in Harlem, New York city. Four conclusions are set forth:

The Negro attempts to maintain a higher standard of living than his economic opportunities warrant.

Municipal indifference is often shown to the needs of sections largely populated by Negroes.

The good and bad elements of the Negro population are indiscriminately mixed in the tenement houses.

The lodger evil, high rents, and the size of the apartment go hand in hand.

One hundred of the houses, 71.4 per cent of the whole number investigated, were "old law" houses, that is built before the present tenement house law went into effect in 1902. In nearly all of these the railroad train arrangement of rooms, one opening into another with no connecting hallway, is the rule. Open doors are necessary to get light and air, since very little of either may be obtained for the middle rooms in these houses from the narrow old style airshafts. These shafts are often catchalls for refuse which makes them so ill-smelling that one tenant "had not raised the window opening on the court in one and a half years because the court had not been cleaned in that time." The railroad arrangement makes privacy difficult.

One interesting discovery made in this investigation is that many of the houses which are equipped for steam heating no longer furnish this service. "The tendency is to gradually cut off steam heat in these older houses as the heating apparatus wears out. . . . However, many of the furnaces in these houses are in good repair. . . . So there must be a further reason for cutting off steam heat. This, as stated by agents, and indicated by poor service, is the coal expense."



Bibliography-1915

# DR. W. SAMSON BROOKS WRITES NEW BOOK

**"Footprints of a Black Man," by St. Paul's Pastor, Will Be  
Reviewed at the Church, Friday, April 23.**

**Author Has Traveled Extensively.**

*The St. Louis Argus*

In the story of his travels to the Holy Land, entitled "Footprints of a Black Man," the author, Dr. W. Sampson Brooks, has given a very graphic and glowing account of familiar Bible scenes, and has brought to the mental vision of the reader a picture of Palestine, its famous towns, mountains, rivers, and lakes, the peculiar customs of the people which prevail today in many instances as in patriarchal days.

Dr. Brooks made the cruise in March, 1904, as one of 800 delegates to the World's Fourth Sunday-school Convention at Jerusalem. Stops were made at Madeira, Athens, Gibraltar, Malta, Algiers, Constantinople and Beirut. Especially vivid is the description of the memorable island of Malta, where the Apostle Paul was shipwrecked and where later flourished the famous order of the Crusaders known as the Knights of St. John and the Knights of Malta. Constantinople is described, the manners and customs of the Mohammedans, the famous mosque, St. Sophia, making an intensely interesting chapter on Moslem life and religion. The historic and classic city of Athens is visited; the Isle of Patmos, Smyrna and Ephesus, and the missionary endeavors at Beirut pointed out and described. Sailing down the Mediterranean sea to Haifa, the overland route is followed to the Sea of Galilee, from thence through Cana, Nazareth, across the Plain of Esdraelon to Jerusalem, the final goal of the tourist.

The Holy Land, its famous sites and environs, are featured, and one has a clear vision of a real town, a real the public will appreciate the story of Christ, a real Calvary, whereas before his idea was vague and abstract, the land of Palestine and will derive and represented to him a mythical or much pleasure, entertainment and in-phantom city instead of the town of formation from this absorbing description. walls and towers and entered still through its famous Damascus and Joppa Gates by a living stream of motley humanity in the guise of tourists, merchants, trades-men, pilgrims, and worshipers. The story is well illustrated by pictures of famous sites and scenes, many of them showing the author and his companion on their journey. Egypt is visited; Cairo and Alexandria are described, as also are the famous Egyptian Pyramids and Egyptian life.

As a fitting climax to this journey, Rome, the "Eternal City," is visited. Here the author was received in the Vatican by his Holiness, Pope Pius X. Much interest will be aroused in the accounts of St. Peters and other famous edifices. in this, the most interesting city in the world. "Footprints of a Black Man" will prove a valuable book to Bible students, to scholars, to missionaries, and to every man, woman and child who is interested in Oriental ideas and customs. This book is unique and attractive because it is the account of a Negro who has enjoyed the rare privilege of visiting the Holy Land and seeing with his own eyes the land of Jesus' birth, life, ministry, crucifixion and glorious resurrection. He has traversed the same paths the Master trod, rested by the same land marks, tasted the waters of the springs from which the Master drank, and admired the same sunny fields, blue skies, picturesque valleys and hills He loved. He has followed the trail of Moses, Joshua and Elijah and he feels that

## THE NEGRO AND HIS PROBLEM

"The Negro." By W. E. Burghardt Du Bois. Henry Holt & Co., New York. Williams and Norgate, London. Fifty cents net.

Professor Du Bois edited the studies of the negro problem of the South under the auspices of the Atlanta University, 1898-1914. He has written a life of John Brown, a history of the suppression of the slave trade in the United States, a study of the negro in his Philadelphia environment, and "The Souls of the Black Folk," which book Henry James has said is the best piece of literature—as literature—which the South has produced since the war for the Union, 1861-65.

As a trained student of social problems, as an informed chronicler of the history of his race, as a master of prose polemic and delineator of the subjective emotions of a once servile and now ostracized race, Professor Du Bois has no rival among the negroes of the United States. Archibald Grimke may be his equal in restrained eloquence of a more elegant kind. Kelley Miller has unusual gifts as a calm investigator of economic conditions and a persuasive exponent of racial ideals, and Booker T. Washington

has won a wider following by his leadership as an educator and as a counselor of a policy minimizing political rights and emphasizing utilitarian gains latent in an education for efficiency as farmers and as artisans. But as a his-

torian and man of letters Professor Du Bois leads.

Consequently the projectors of the Home University Library handbooks on current life made no mistake in turning to Professor Du Bois. He was predestined to write an informing and thought-provoking book, creditable in its craftsmanship, attractive in style and positive in its convictions; but a book also radical in its beliefs and resentments.

His knowledge of Africa, its races, religions, physical resources and coming significance in world politics, has enabled him to paint an historical and a prophetic background, against which the record of slavery and the transportation of the negro across seas stands out distinctly but also only incidentally. Of the latter he says with truth: "The story of the rape of Ethiopia—it is a sordid, pitiful, cruel tale. Raphael painted, Luther preached, Corneille wrote, and Milton sung—and through it all, for four hundred years, the dark captives wound to the sea."

The present status of the negro in the United States, on the economic side, is that of a free or partially free laborer or an ambitious professional man serving his race as preacher, teacher, lawyer or journalist. In a large section of the country the negro shares the responsibilities of government, as voter and office holder. He is developing the internal organization of his own race along lines less imitative of the white than in the past, and more assertive of racial self-respect and self-consciousness. He is invading the business world as well as the ranks of farm owners and renters; and he has his own press, schools, churches, beneficial societies and social castes. He has won recognition in music, poetry and literature.

Facing the future of the 150,000,000 negroes of the world, 121,000,000 of whom live in Africa, 27,000,000 in the Americas and 2,000,000 in Asia, Professor Du Bois finds that the first fact to be reckoned with is the assumed perpetual hegemony of the world by the white race. Will it ever be challenged by Africans, Afro-Americans and other negroes? He goes so far as to say that his people are busy thinking as they see themselves and their lands—especially in Africa—brought more and more irrevocably into the vortex of the economic and nationalistic influences of Europe that is rent with war, of the two Americas that are combining to protect the new world interests, and of an Asia that has awakened.

A Pan-African race movement as such on race lines he does not seem to foresee

quite as much as he does a class movement in which negro toiler and white toiler will combine against the oppressor. This he says as a socialist quite given to stressing economic causes and economic solutions of problems. But he still is enough of a racialist to predict and pray for a negro brotherhood on all the continents that will challenge and resist the "intolerable assumptions and insults" of the non-colored folk of the world, who, after all, are in a minority. As he puts it, "A belief in humanity means a belief in colored men."

## BLIND BOONE—HIS EARLY LIFE AND ACHIEVEMENTS.

Is the subject of a new book written by Melissa Fuell, B. S. D., an educator, a reader and a former vocalist with the Blind Boone Concert Company.

In the world of music Blind Boone stands in a class to himself. He is recognized by both black and white to be the most wonderful musical prodigy man has ever known.

The history of Blind Boone is as an open book to the masses who feel that they know him, see him and as sociate with him, but it is not for the present the author writes. She wants to perpetuate the memory of this great man; she wants to hold him up as an example to the youth and to future generations to show them how to rise in spite of obstacles and adverse circumstances.

The brief history of his manager, John Lange, which is included in the book, will be an inspiration to those who are starting in business with practically nothing and trying to rise to the top round.

This book differs from the ordinary history in that it does not relate simply cold, stubborn facts but clothes the true life of the subject into the form of a beautiful story, simple and interesting to all who will read it.

Already the sales are flattering. The author has something the public wants. In time "Blind Boone, His Life and His Achievements" will be in the hands of every reading person in the United States. Put in your order today. For further information address headquarters, Miss Melissa Fuell, 915 Woodland avenue, City, or Phone Bell East 3628J.

Books also on sale at the League Enterprise, 1521 East 18th street.

The Silver Chord—poems by Adolphus Johnson, Philadelphia 1913. Price \$1.00. Mr. Johnson's best work is done in imitation of Langston Hughes' "Little Brown Baby" and "Lias." The message in his poems in many cases is worth giving to the world, but suffers from crude and prosaic expression.



# LITERARY CRITICISM AND BOOK NEWS

## Dr. Burghardt Du Bois's History of the Negro —Mr. Dunn's War Correspondence—A Welcome Book of African Travel.

### A HISTORY OF THE NEGRO.

THE NEGRO. By W. E. Burghardt Du Bois, Ph.D. With four maps. The University Library, vol. 91, 12mo., pp. 254. Henry Holt & Co.

The negro is not an exception to the general laws and conditions of humanity. That, in brief, is the argument of Dr. Du Bois's volume which he convincingly supports with more ingenuousness than ingenuity. It is in fact in the latter quality, in shrewd devices of artificial pleading, that he is least satisfactory. Thus more than once he essays to call a roll of men of negro blood whom the world has delighted to honor, and in so doing subjects himself to serious challenge; in some cases to repudiation. We know of no reason for supposing Æsop to have been a negro. True, he was a slave; but, as Dr. Du Bois himself points out, slaves were then not confined to the black race, but were, on the contrary, mostly white. True, also one story says that he was born in Ethiopia; but that name was then applied to all of Africa, so that he might have been an Egyptian or a Carthaginian. Moreover, he was also said to have been born in Phrygia, in Thrace, in Samos and in Athens itself. There is no proof that Clitus was a negro; or Terence though he was born at Carthage. If we turn to legend and romance, Othello was a Moor, but the Moors belong distinctively to the white race; Feirefiss, son of Gamuret and a Moorish queen, was surely not a mulatto; while as for Prester John, the majority of legends concerning him, including all the earlier ones, made him a Nestorian, an Armenian or an Indian, belonging to Asia, not Africa. Pushkin, coming from fable to authentic annals, was indeed one-eighth negro, one of his great-grandfathers having been of that race; and the elder Dumas had a negro for his paternal grandmother, and was thus one-fourth negro blood. It is possible that Heredia had a trace of that stock, though he is supposed to have been pure Creole. As for the suggestion, that Beethoven, Hamilton and Brown were in the slightest degree of negro descent, it is fantastically absurd, and we must regret even a reference to it in a volume of serious purpose and real value.

All these citations, some being dubious and some positively groundless

weaken the author's argument; while if they were all susceptible of verification they would add little or nothing to its strength. The status of the black race among the others of mankind is not to be determined by a few rare and exceptional members, whose very eminence would rather serve to exploit the contrast between them and the rank and file, and thus to emphasize the lowly estate of the great majority. Immeasurably stronger is the argument based upon general grounds, historical, ethnological and circumstantial; grounds on which our author speaks with amplitude of knowledge and with impressive force.

The topography of Africa, the very contour of the continent and its position upon the surface of the globe, have doubtless profoundly affected the history and the destinies of its inhabitants. The singular inaccessibility of the major portion of its area kept it aloof from the general currents of human progress, while its unfavorable climate intensified the same conditions. Yet those parts of it which were accessible and temperate ranked for ages among the foremost countries of the world. There are no greater names in ancient history than those of Egypt and Carthage, while those of Ophir and other regions of the same continent are by no means insignificant. Of course, neither the Egyptians nor the Carthaginians were negroes, the former being probably of some Asiatic stock, while the latter were certainly Semitic. But both became largely mingled by intermarriage with negritic stocks native to Africa, or established there from time immemorial. Elsewhere in the continent there were, and are to-day, numerous distinct peoples, varying radically. Between the Hottentots and the Zulus, between the Bushmen and the Mandingoes, between the Hausas and the Berbers, there is a greater contrast than between, let us say, the Swedes and the Italians. There are white men and black, brown men and yellow, giants and dwarfs; such a mixture and such a variety as we shall scarcely find elsewhere.

There are even some negroes in Africa. By that we mean men corresponding to the traditional black, thick-lipped, woolly-headed type, but these are comparatively few and are by no

means typical of the so-called black race as a whole. The Pygmies, in the central forests, and the Bushmen and Hottentots in the southwest, are the only survivors of the primitive negro stock, and they are more yellow than black. The great Bantu race, occupying the major part of the continent south of the Soudan, comprises the majority of what we know as negroes, with a vast range of differences from the Kaffirs and Zulus at the southeast to the Mandingoes in the northwest. The Hausas and other tribes of the Soudan betray an admixture of Semitic blood; the Gallas, the Tuaregs, the Abyssinians and the Nubians have a still greater proportion of non-negritic stock; while the Moors and Berbers belong to the white race with only some occasional infiltration of negro blood.

It seems probable that down to the Mahometan conquest Africa compared not unfavorably with the other continents in civilization. What is known of the Great Zimbabwe, of Timbuctoo, and of other centres of human activity and achievement indicates this. We do not mean, nor does Dr. Du Bois, that those regions equalled the foremost lands of Europe, but they probably surpassed the major parts of both the American continents, excepting the Mayas, Incas and Aztecs, and rivalled much of Asia. Down to that time, moreover, there appears to have been little and generally no prejudice against the black race. Certainly it was not in ancient times regarded as essentially servile. The slaves of Greek and Roman times were more white than black. Handicapped as it was by the natural conditions to which we have already referred, Africa was manfully struggling on in the same direction with the rest of the world, when there befell it the catastrophe of the Mahometan conquest. Because of the continental isolation from other powers which might have helped them, the African peoples fell an easy prey to the fierce followers of the Prophet. Their rising civilization was subverted and they themselves were in great numbers made captives, to fill the harems and to recruit the armies of Islam. That was the beginning of negro slavery on an extensive scale, of the treatment of the black race as essentially servile.

It is to the indelible discredit of the white and Christian powers of Europe that they followed the example of the Arabs. At the very time when they were fighting against Islam in South-eastern and in Southwestern Europe they borrowed from Islam the "peculiar institution" of negro slavery. The Portuguese were the first; after them came the Dutch, and last and greatest of all in magnitude of traffic, the English. It is a strange reflection that during four of the most splendid centuries of the world's history, the four centuries in which Europe was emerging from mediævalism into modernity, and in which America was growing into greatness, the foremost races of the world were practising a trade which it now seems flattery to call atrocious, and were thus aiding to

complete and perpetuate the demoralization and degradation of the continent which once had stood, if not foremost, at least the peer of any other in the world.

The black race to-day, then, is suffering from arrested development—arrested six centuries or more ago—plus the demoralization of four hundred years of slavery. No other branch of the human family has ever been made the victim of such circumstances. The Mongolian peoples have been, and some of them still are, backward; but they have suffered mere stagnation. Their development has not even been arrested, forcibly, but has merely failed to make progress as rapidly as that of some others. How swiftly they are now catching up with the rest of the world Japan and now China demonstrate. Dr. Du Bois seems to anticipate some such renaissance or revival for the blacks. But it must be borne in mind that circumstances, because of the very facts which we have cited, are far less favorable for it in Africa than in Eastern Asia. There are also other unfavorable conditions. One is the enormous loss of physical as well as intellectual and spiritual energy in the withdrawal of at least a hundred millions of her most efficient inhabitants to perish in the "middle passage" or to serve as slaves in foreign lands. Another is the passing of nearly all of the continent beneath alien dominion, so that Africans can now hope to develop themselves not in independent nationalities, but merely as the subjects of foreign powers. Whether the "Pan-African" movement which Dr. Du Bois discerns is practicable remains to be determined, whether it can be successfully prosecuted, is a question which lies in the laps of the gods. But at least we must unhesitatingly hold that, for the sake both of justice in atoning for the wrongs of the past and of the practical profit of humanity in the present and the future, it behooves the white race to regard the black with all possible consideration, sympathy and encouragement. Dr. Du Bois's little but comprehensive volume should prove a potent argument and exhortation to that end.

### LATE LITERARY NEWS

It has been thought that the recent contribution of colored men to literature and to the cause of negro achievement on the part of the race to be one of its own mouthpiece, and an awakening to the sense of obligation to the youth, who have need of the example of Negro achievement, of Negro heroes. Mrs. Dunbar's "Masterpieces of Negro Eloquence" and Mr. Cromwell's "Negro in American History" were sent forth with this idea in view. More recently Dr. Bragg's "Men of Maryland" stated as its aim—to acquaint with the men of our own state, who have achieved.

Interesting then from this point of view is a "Historical Romance of the American Negro" by Dr. Charles H. Fowler with an introduction by Jacob Nicholson, Baltimore, Md., 1902. This work aimed to recite "the principal events that have occurred to the colored race since the beginning of the agitation against slavery," thru the Civil War to the present, by attaching them to a frame-work of romance; a book that should please and instruct at the same time. Mr. Nicholson had this to say in his introduction: "It will serve as a firer of the ambition and aspirations of the young Negro, and at the same time so thrilling are its narratives, that it will prove as interesting reading matter as many a romance. The eagerness with which our youth devour such tales as relate the better side of his ancestry's life, is well known to us. The story—will fill a long-felt niche in the young Negro's reading matter, that will in itself prove highly beneficial."

### POEMS OF NEGRO POET COME FROM THE PRESS

There has just come from the press of A. B. Caldwell, publishers, a small book of poems by the Rev. Sterling M. Means, pastor of the Colored Methodist Episcopal church, of Rome, 1902. As the subject, "The Deserted Cabin and Other Poems," would indicate, the purpose of the author is to reflect that peculiar sentiment that existed between the master and the slave. However, there are several selections dealing with modern themes, such as the contemplations of Teddy at the temple of Rameses and a thrust at Governor Blaise.

In introducing this book to the public, the Rev. Means says: "If there is anything in the relentless past that is forever sacred to the memory of the folks of Dixie, it is the 'old plantation,' and the environments that surrounded those years of sweat and sorrow carried with them some fondness as well as regret. The devotion of the slaves to their masters whose homes were left unguarded in the early sixties, when fathers, husbands and sons went to the 'bloody front,' will hardly be forgotten. The negro slaves remained loyal to their masters' cause and stood as sentinels to thousands of southern homes and evidenced a fidelity that is unequalled in history. Should the negro and the southern white man with the better angels of their nature look back to the devotion and kind relation that existed between their forefathers, 'mob violence' would die, and their problems would vanish forever; they would form a peace pact greater than the triple alliance or triple entente, not backed by armaments and steel-clad dreadnaughts, but by the brotherhood of man and the fatherhood of God, who proclaimed 'peace on earth and good will to all men.'"



# Bibliography - 1915

## BATTLING FOR SOCIAL BETTERMENT.

"Proceedings of the Southern Sociological Congress." Memphis, 1914. Edited by J. E. McCulloch, Nashville, Tenn. 227 pages. \$1.00.

This book is a great mine of information on Southern social conditions and inspiration to those who would study and work upon them. The great sections of the Congress report are in this book of proceedings were: "The Church and Social Service," "Race Relations." Eleven excellent papers are reported under the first section, and nine under the second. One of the noteworthy papers in the second section is "Religion the Common Basis of Co-operation," by Dr. W. B. Weatherford, of Nashville, Tenn. The author concludes his able treatment with these words: "It is my deep and abiding conviction that although our problems may be great and the strain at times hard to bear, nevertheless we are making real progress. And if our problems are ever solved it will be because the spirit of Jesus so pervades us all that the white man will trust the colored man, and the colored man sincerely believe in the white man, and both together unite with God in working out a truer and grander destiny. Our motto is 'Brotherhood.' If you are with us, come on."

Another paper is by Rev. J. D. Hammond, of Augusta, Ga., the president of Payne College, and husband of Mrs. Lily Hardy Hammond, author of "In White and Black."

Rev. Hammond, discussing religious conditions says, among other things:

"It is a significant fact that the present efforts of the white race, both North and South, in behalf of the Negro, are put forth more in the interest of his school than of his Church; and that the type of education recommended to and pressed upon him, almost to the exclusion of any other, is industrial."

"On the assumption that the Negroes are a child race we have planned for them an education suited to our theory. But it is a one-sided education; and we may wake up in the future to find that we have made of them a one-sided race. Both by precept and example the white race says to them that progress consists in making money; that the true goal of human effort is 'getting on' in the world. In all the large and representative race conferences which I have attended, the dominant thought has been that of material prosperity. The leading topics of discussion have been: 'What were your surroundings a few years ago? How have you managed to rid yourself of your former poverty, and to bring yourself to your present condition of prosperity?' Of course, honesty, truthfulness, industry, sobriety, and cleanliness of life have been emphasized as leading factors in

these changes for material betterment. "One of the surest and quickest influences in the uplift of an individual, a community, or a race, is to be found in their ideals. Ideals are the product of abstract thought and the higher institutional process. They are not called out by the common school teacher of those branches has himself been quickened by a broader training and is able to connect this element of instruction with spiritual ideals. Ideals ripen when the mind has passed through certain phases of natural and induced development which are greatly aided by the atmosphere and work of the college and university, by the thoughtful and scholarly men who fill their chairs, and by the earnest lives of the students themselves. Institutions of this type cannot exist without high ideals. To be without them, or to foster those of a low and selfish character, would be to perish. To cut any race off from these influences by limiting their education to the common school and industrial spheres is to insure their future destitution of those higher ideals by which all races live and grow."

"The lack of this training for leadership is one of the gravest obstacles to the religious progress among the Negroes; and the giving of such training is one of our most difficult problems. There are few Negroes, comparatively, who are ready to profit by college training; and the lack of ideals in their elementary education has set the faces of many among this small group in the direction of personal ambition rather than of personal service."

\* \* \*

Other contributors to the Section on Race Relations are: Rev. A. M. Travick, "Lack of Proper Home Life Among Negroes;" Prof. George E. Haynes, "Some Conditions Among the Negroes in Cities;" Mrs. Florence Kelly, "The Negro Children as Future Workers;" Bishop Theodore B. Bratton, "Race Co-operation in Church Work;" Booker T. Washington, "The Southern Sociological Congress as a Factor for Social Welfare;" R. R. Moton, "Inter-Racial Interests in Industry," and C. V. Roman, "Inter-Racial Interest in Health."

### THE HOLY LAND.

"Footprints of a Black Man." The Holy Land. By W. Sampson Brooks, D.D., author of "What a Black Man Saw in a White Man's Country." Eden Publishing House, St. Louis. 317 pp. \$1.50.

This is a sketch of the travels of the Rev. W. Sampson Brooks, pastor of St. Paul's A. M. E. Church, St. Louis, Mo. It is printed on good coated paper, and profusely illustrated from photographs and original drawings, the 71 illustrations depicting life in the Holy Land in and about Jerusalem, in Egypt, Greece, Constantinople, etc.

The author, Dr. Brooks, is one of the most successful pastors in the A. M. E. Church. He was born in Maryland, in 1865, educated at Morgan College, Baltimore. He has pastored large churches in Minneapolis, Chicago, Des Moines, Nashville and St. Louis. He began his career as a traveler in 1895, when he visited Norway, Sweden and Denmark, which he describes in his book, "What a Black Man Saw in a White Man's Country."

The trip described in this book was taken in 1904, when the World's Sunday School Convention met in Jerusalem, July of that year, to which the author was delegated to represent the A. M. E. Church. He was accompanied by Dr. H. C. Parrish, a Baptist Minister, from Louisville, Ky., who were the only two Negroes on the trip. Dr. Brooks tells in a very interesting style of his departure, the landing at Madeira, landing at Gibraltar, Algiers, Malta, Athens, the city of classical love; Constantinople, Smyrna, Ephesus, Beirut, Damascus, Haifa, Nazareth, the Home of Jesus; the Sea of Galilee, Tiberias, back to Cana, Samaria, Shiloh, Bethel and the environs of Jerusalem. The history of Jerusalem, Solomon's Temple, and Freemasonry, Hebron, Joppa, Alexandria, Egypt; down the Nile to Memphis, Naples and Rome. He tells of the World's Sunday School Convention, to which he was a delegate, and at which he spoke.

Among the illustrations is that of Dr. Brooks' companion, Dr. Parrish, in the Jordan River, a short distance from the place where Jesus was supposed to have been baptized, and another of Dr. Brooks "Kneeling at the tomb of the Redeemer," and another "at the foot of Calvary." The book is highly interesting and instructive. With regard to the location of the tomb of our Saviour, the author has the following to say:

"There are many disputes and controversies as to the authentic site of the Saviour's crucifixion and burial. The generally accepted location does not conform to the descriptions contained in the Gospel accounts. We are told by the Gospel account that Golgotha lay outside the city walls and was a small rocky eminence resembling a skull."

"The Church of the Holy Sepulchre is in the center of Jerusalem, and on the slope of Mount Moriah. What is known as Gordon's Tomb, a little hill just outside of the Damascus Gate, seems to fit the description admirably. It is believed by eminent authority that the Saviour carried the cross from the Hall of Judgment along the military road which runs through the Damascus Gate to Gordon's Tomb."

"Gordon's Tomb is so called, because Dr. Gordon sought to prove its authenticity as the Saviour's crucifixion ground. It is a rocky cliff, about sixty feet above the roadway. One side is rock and it is easy to trace on it the likeness of a skull. At the foot of the

bluff Dr. Merrill discovered graves chiseled out of the rock. One of them is very large, and it is supposed to be an English woman bought the property, the tomb of Joseph of Aramathea. An order and a board of trustees keeps it in order.

"With a feeling of awe and great found himself, practically a serf bound to the soil, working as hard as he could, but never finding himself able to throw off debt. He had come from South Carolina to Arkansas, hoping to find a land flowing with milk and honey, but found greater hardships instead:

"What could we do? The planter had the contract binding us hard. Just what we owed for transportation no one knew, besides we had been furnished with salt meat, meal and molasses for the first weeks of enforced idleness, and we were supplied with a little better food, including sugar, coffee and flour when field work began. As is the case with any property on which one has a lease, our lessor could lay out more on our maintenance in the seasons when we were bringing returns.

"When the first year's settlement came around, and a half hundred bales of cotton had been produced by the family and sold by the planter, father came home with sad, faraway eyes, having been told that we were deeper in debt than on the day of our arrival. And who could deny it? The white man did all the reckoning. The Negro did all the work. The Negro can be robbed of all but his humor, and in the bottom lands of Arkansas he has made a rhyme. He says that on settlement day the landowner sits down, takes up his pen and reckons thus:

'A nought's a nought, and a figger's a figger—  
All fer de white man—none fer de nigger!'"

The Pickens family eventually got out of the semi-serfdom of the country district and moved to Argenta, Ark. where the children entered school. Here William's naturally bright mind began to show itself, and he usually stood at or near the head of his class. Finishing at Argenta he went to Talladega College, where he completed his course in three years. From there he went to Yale University, making the Junior Class, and distinguishing himself the first year by winning the Ten Eyck prize in oratory over 35 white contestants. Next year he graduated and was elected to Phi Beta Kappa Society for his excellent scholarship. Notwithstanding many offers which offered more lucrative salaries, he as a matter of duty, returned to Talladega, his alma mater, and there taught Latin and Greek.

Mr. Pickens' description of his struggle to get to Yale, his summer in Chicago, foregoing the temptation of himself in Yale, and his final choice of labor, all bring out a character worthy to inspire the young men of

our race, and young men everywhere. Of his religious experience he writes: "On the first of January came the annual 'week of prayer,' and I joined the little Congregational Church, which is fostered in connection with the college. I was just about nineteen years old. Why had I not become a church member before that time? That is a thing worth explaining in the interest of the younger generation of Negroes. I believed in God and the Church, and had always been a faithful worshiper, but I could not dream dreams and see visions. Without dreams and visions no one was allowed to join the average Negro church of the past. The cause that produced many of the Negro songs was the fact that the candidate was required to bring and sing a 'new song' to prove that he was really converted by God; for the doctrine was that 'the devil can convert you, but he can't give you a new song.' Rather suggestive, this idea of the unpracticalness of the devil. It would amuse more than it would instruct for me to relate some of the ridiculous stories which I have heard accepted in church as converts' experiences. At last I had found a church which did not require that I visit hell, like Dante, in a dream, to be chased by the hounds of the devil, and make a narrow, hair-raising escape."

"The Metamorphosis of Nations." By John H. Byrd, M.D., Newport News, Va. 50 pp. Price, 50 cents.

"From time immemorial," says the author, in his preface, "we have watched nations rise, flourish for awhile, and then grow old, totter and fall; and we have wondered why there should be such a disastrous consummation of what we would have hoped to have been the continued existence of a prosperous and intelligent nation, not knowing that the unfortunate nation had but drunk of the cup that all nations may eventually, but unavoidably consume." To explain the causes of these changes in nations this book is written.

"The Presidents of Liberia." A biographical sketch for students, containing biographies of the Presidents and some of the leaders in the making of the Republic, with portraits. By Thomas H. B. Walker, Jacksonville, Fla. 100 pp. Paper bound. 75 cents. Introduction by John A. Gregg, D.D., President of Edward Waters College.

This book is for school use, especially to acquaint the Negro youth not only with the Black Republic, but with the men who made it great. The biographies are merely in outline, partly recapitulated here below:

Joseph Jenkins Roberts was born in Virginia, U. S. A., in 1809; was first president of Liberia. Served from 1848 to 1856, and from 1872 to 1876, dying February 26, 1876.

Stephen Allen Benson was born in Maryland, U. S. A., in 1816. He was named Allen for Richard Allen. He was president of Liberia, where he



emigrated, in 1852, from 1856 to 1864. Daniel B. Warner was president from January 1, 1864, to 1868. He was born in the United States of America April 18, 1815. He died November 30, 1880.

James Spriggs Payne, president from January 1, 1868, to 1870, and from 1876 to 1878; was born probably in Richmond, Va., U. S. A.; was a Methodist preacher. He died in 1883.

Edward James Royce, fifth president of Liberia, served from January 1, 1870, to October 19, 1871, on which latter date he was deposed from office. The vice-president, James S. Smith, held the office of president during the two months and a half, remaining until January 1, 1872.

Anthony William Gardner was president from January 1, 1878, to January 1, 1883, on which day he died, having been chosen three times as president. He was succeeded by the vice-president, Alfred F. Russell, who served the remaining portion of the term, till January 1, 1884.

Arthur Barclay, president from 1904 to 1912; was born July 31, 1854, in the West Indies.

Hilary Richard Wright Johnson was president from 1884 to 1892. He was born June 1, 1837, and died February, 1901.

Joseph James Cheesman was of the Bassa Tribe, and was born at Edrid, Grand Bassa, March 7, 1843. He served as president from 1892 to November 12, 1896, when he died in office, and was succeeded by Vice-president, William David Coleman.

William David Coleman president from November 12, 1896, to 1900; was born in Kentucky, U. S. A., July 18, 1848. He resigned in 1900, and was succeeded by Vice-president Garretson Wilmot Gibson.

Garretson W. Gibson was born May 20, 1832, in Maryland, U. S. A. He served from December 11, 1900, to January, 1904.

Daniel Edward Howard, president of Liberia since 1912, was born in Liberia August 1, 1861.

Besides the presidents, the author gives short sketches of men who have been influential in developing Liberia. Among them are Rev. Ernest Lyon, Dr. Nathaniel H. B. Cassell, Bishops W. H. Heard, I. B. Scott and Ferguson.

\* \* \*

"Home Mission Text Book." Conservation of National Ideals. Issued under the direction of the Council of Women for Home Missions. Published by Fleming-Revell Co., New York. 187 pp. Price, 50 cents.

This book consists of an introduction by Margaret E. Sangster, and six chapters by well-known authorities on particular American social problems. 1. "A Conserving Force," by Mrs. D. B. Wells. 2. "What to do Do with the Immigrant," by Edward A. Steiner. 3. "The Problem of Race," by Ray Stannard Baker. 4. "The Church and Social Questions," by Walter C. Rauschenbusch. 5. "Non-Christian Faiths in America," by Elizabeth B.

Vermilye. 6. "Christian Conservation," by Charles L. Thompson, D.D.

Mr. Baker says, speaking, of course, from the point of view of a white man: "The race problem is the problem of living with people who are not like us, whether they are, in our estimation, our 'superiors' or 'inferiors,' whether they have kinky hair or pig tails.

In its essence, it is the same problem magnified, which besets every neighborhood, even every family." The book is filled with healthful idealism, which makes it useful for the purpose of studying our problems at home.

\* \* \*

#### WILLIAM PICKENS.

"The Heir of Slaves." An autobiography. By William Pickens. Published by The Pilgrim Press, Boston. 138 pp. 75 cents.

This little book tells of the early career of one of the most gifted men of this generation—William Pickens, formerly professor in Talladega College Alabama, now of Wiley University, Marshall, Tex. Mr. Pickens tells of his early life in South Carolina and Arkansas, where his parents had the hardships of the average rural Negro family; how they suffered, were disappointed, deceived and discouraged by the conditions they had to face in the South thirty-five years ago.

The following is one of his descriptions of a situation in which his father solemnly my friend Parrish took the road outside the wall which leads to the great rock hill, where we plainly described the outlines of a skull chiseled out of an immense cavity. We ascended the rocky eminence, which had caught our fancy and impressed itself on our minds as the veritable place of the skull where the Son of God had endured the shameful death of the cross that he might obtain the salvation of man and open to him the portals of heaven and reconciliation with God the Father. Here our Lord and Saviour was lifted on the tree that he might draw all men to Him, and that henceforth we are not bound, but free, and by the grace and power of His shed blood we might cry, Abba Father.

"Do you wonder that our very souls were thrilled and rejoiced as we exulted anew on the very crest of Calvary's Hill! More real than ever before became the story of the cross, and more vividly we comprehend the throes of agony, the cruel shame and mockery which our gentle Saviour bore with such quiet fortitude and meekness. Are you harassed by fear, beset by doubts, persecuted by treacherous friends and cruel foe? Learn with me the lesson of quiet endurance and triumphant conquest of spirit which the balmy April breeze seemed to waft anew to us in reverie and reminiscence of a tragedy enacted 1900 years before, when, Jesus tempted and tried in all points as we are, went to God in prayer in the Garden of Gethsemane,

on the Mount of Olives, and secured from above grace and strength to endure trial, overcome the malice of a world of persecutors and win grace and victory for mankind."

\* \* \*

"Women in Medicine," by S. Maria Steward, M.D., Wilberforce, Ohio. 24 pp. Price 15 cents.

This paper was read from the National Association of Colored Women's Clubs, Wilberforce, Ohio, August 6, 1914. The author, Dr. Steward, is a graduate of the New York Medical College and Hospital for Women, took a post-graduate course at the Long Island College Hospital, Brooklyn, was one of the founders of the Woman's and Children's Hospital, Brooklyn, and is now resident physician at Wilberforce. Her pamphlet must be read to be appreciated. It is well written, clear and concise, and will prove a surprise to the average man or woman, for that matter, so far as the work of women in medicine is concerned.

The author tells us that it is no new thing to have women practicing medicine. For, as far back as the Egyptian bondage of the Israelites, they practiced obstetrics—a most important part of medicine (see Exodus I). There were 500 or more Hebrew women obstetricians in Egypt at that time. Among the Greeks and Romans there were women learned in medicine, such as Theodosia, a remarkable physician and surgeon of Rome; Fabriola, founder of the first hospital of Rome; Origenia and Aspasia, noted Greek women. In the Middle Ages women held no less important place. The whole department of diseases of women in the medical school at Salerno, Italy, was turned over to women and during the eleventh century Trotula and a faculty of women, gave instruction here. Other schools, such as Naples, Bologna and others, followed Salerno's example.

But during the sixteenth century the prominence of women in medicine declined, not to be revived until the nineteenth century, when America was totary of the Young Men's Christian Association, has been a collector of the medical field. In 1848 Elizabeth Blackwell entered the Geneva Medical College of New York. After her many and others entered other schools. In 1854 the Blackwell Sisters incorporated the New York Infirmary for Women and Children. In 1868 the Women's Medical College of the New York Infirmary was established. In 1863 Dr. Clemence S. Lozier founded and endowed the New York Medical College and Hospital for Women and Children. She assembled and installed along with was the first woman to perform a surgical operation in New York City.

In this careful way Dr. Steward details to us the work of women in medicine. We cannot resist giving the listing of names of colored women that Dr. Steward gives: These are Drs. Rebecca J. Cole, Susan M. Smith (McKinney) Steward, Sophia Jones, Caroline Still Anderson, Lucy E. Moten, Mary L. Brown, Verina Morton Jones, Alice Woodby McKane, Hallie Tanner John-

son, Alice Bennett, Consuela Clark Stewart, Georgia Patton, Georgiana Rumley, Lucinda Key, Mary Waring Mary Fitsbutler, Lucy Hughes Brown Ida Gray, Laura Joiner, Sarah Grant Hulda Proileau, Julia Hall, Mildred Gibbs, Jane Whipper, Carrie Thomas Mary Lucas, Grace Diu Guid, Joseph Zarratt, Agnes Berry, Mary Britton M. Evelyne Thompson-Coppin, Matilda A. Evans, Lucilla F. Miller, Theodosia Shoults, M. E. Grun Potter and others. The United States Census of 1910 reported 333 Negro women in the United States practicing medicine, a physicians and surgeons, 26 as dentists, 58 as dentists' assistants and apprentices.

NEGRO AMERICANA BEGUN AT HOWARD UNIVERSITY.—COLLECTION OF BOOKS, DOCUMENTS, RECORDS AND AVAILABLE DATA ON RACE BEING ASSEMBLED.

Washington Star, Jan. 2, 1915. Howard University has just undertaken to make a collection of books, documents, records and other available data bearing upon the Negro race on the American continent. The university already possesses several important individual collections as a basis of the proposed Negro Americana.

Many years ago the library of Lewis Tappan, the anti-slavery advocate, was given to this institution. John W. Cromwell, secretary of the American Negro Academy and author of "The Negro in American History" several years ago placed at the disposal of the university "the Cathcart Clippings," covering the period of the civil war and reconstruction. This collection consists of scores of volumes of clippings touching the various phases of that epoch and the Negro's relation to it.

#### Mooreland Collection.

The Mooreland Collection is the largest and most significant contribution to the new undertaking. Dr. J. E. Mooreland, international secretary of the Young Men's Christian Association, has been a collector of rare and curious books in this field during the past quarter of a century and has gathered up a collection of several thousand titles. Dr. Mooreland has just turned this collection over to Howard University, of which he is an alumnus and a trustee. During the last forty years the institution has accumulated books, pamphlets, documents and other data in this field, all of which will now be these several collections under the head of "Negro Americana."

#### Chair of Sociology.

The university expects at the opening of the next school term to establish a chair of sociology, which shall be devoted to research in the field of Negro development, as well as to practical lines of remedial endeavor. This library is expected to be of broad national service. Such a col-

lection at the capital of the nation will be easily available to students and scholars and research workers from all parts of the country.

#### THE NORTH AMERICAN REVIEW.

The "North American" continues to make the year of its centenary memorable by a constant widening of its scope and interest. The new department of "Contemporary Echoes" from the daily and periodical press of the country will add greatly to the usefulness of the Review, and its letters to the editor are invariably worth reading.—Mr. Harvey opens this number with a comparison between the Hon. Josephus Daniels and Sir Joseph Porter of the Queen's Navy.—The Speaker of the House of Representatives discusses the proposed cloture rule for the Senate, and expresses the opinion that it will turn out to be a mild, easy, half-way measure, and that it will not be adopted even then except upon the demand of public opinion.—The war is not forgotten, of course, the most notable contribution on the subject this month being Booker T. Washington's article on "Inferior and Superior Races." Looking into the

future, as did the late Mr. Pearson thirty years ago, he hopes that the colored races of the earth will, when their time comes, seek to establish their superiority not by conquest, but by the service of humanity.—David Laurence discusses the foreign policy of the administration amid the growing difficulties of war; and a Russian, Svetozar Tonjoroff, traces the history of his country's advance on Constantinople—which he calls Czarigrad—with a final warning to England and France that this time it will not be balked by measures of international control.—The President of the Carnegie Foundation for the Advancement of Teaching, Dr. Henry S. Pritchett, discusses the question of its suppression on account of the influence which its pension fund might exert upon the reports upon educational problems by its beneficiaries. Dr. Pritchett holds that, so long as political conditions remain what they are, our national Bureau of Education cannot do the much needed work which the privately endowed Carnegie Foundation can at least in some measure perform.—There is verse by Professor Woodberry ("Peace") and Charles Hanson Towne ("The Victors").—Gamaliel Bradford writes of Mme. du Deffand; and Mr. Colby selects Paul Bourget's "Démon de Midi" as "the book of the month"—a somewhat curious choice. The story had a momentary interest through its accidental bearing upon the Caillaux case; otherwise it was not unjustly disposed of by the witty French reviewer who gave it just three words—"in two volumes."



## ABLE COLORED PEOPLE

## AMONG LOCAL NOTABLES

## SOME WHO HAVE MADE GOOD

Inspiring Examples of Springfield Negroes Who Have Overcome Obstacles and Risen to Responsible Places.

Some years ago Springfield suddenly awoke to the fact that she was no longer the same sort of a town that William Pynchon founded. For years she had been accustomed to think of herself as a community where the Puritan element, where the Anglo-Saxon were predominant. A glance at the city directory showed that a large proportion of the names were of foreign origin, and when one began to analyze the structure of the city's population it was found that a great percentage of the people had never descended nor were at all allied with the colonial forefathers.

If we attempt to classify the population of the city into those of native and foreign descent we immediately run into a snag. Where can the Negro be placed if all people are to be identified thus? True, he

to the earliest settlers. That the Negro forms a large and important part of the population nobody can deny. In 1914 Joseph William Bowers of the Springfield Young Men's Christian association college made a special study of conditions among the race in this city, visiting every Negro home, and gathered some interesting statistics. He found that there were at that time 894 engaged in some occupation, of whom 75.7 per cent were employed in some form of unskilled labor, 22.4 per cent in skilled labor, and 1.9 per cent in the professions; \$48,700 was the valuation of church property held by Negroes in the city, exclusive of the parish home of St John's church, and there were many private holdings, the value of which could not be estimated.

But statistics do not tell the story. They cannot convey to the mind the extent to which the Negro in Springfield has made the most of his chances, how he has risen against great obstacles, and in the face of a prejudice which has in the past been far stronger than it is to-day. Springfield has always been a Mecca for colored people, partly because of the opportunities it offered them directly after the civil war and in the years following, partly because it was able to boast such citizens as Primus Mason and Thomas Thomas, who were always on the lookout to better their race, either as a whole or individually, and who spared no pains or expense in bringing members of it here where they might have a fair show to make the most of themselves.

In the history of the city two men of this race stand out distinct. One of them is now dead, but the other is still carrying on his work. These two have done more for the Negroes in the city than any other two men; it might be said that they have done as much for them as any two in New England. And in looking over the achievements of the Negroes in Springfield we must keep in mind that practically all of them have been influenced to some extent, either directly or indirectly, by these two. They are Primus Mason and Rev William N. DeBerry.

## AUTHORS AND BOOKS

Review of New Books, Pamphlets and Other Literary Efforts Submitted to The Chicago Defender.

By D. W. Johnson.

"JUDGE LYNCH'S COURT IN AMERICA," is a volume of 166 pages bound in paper, cloth and the best fancy finish, prices respectively, \$1.00, \$1.35 and \$1.50. The author is Rev. Elijah Clarence Branch, 1323 Schwartz street, Houston, Texas.

While the book is a record of the lynchings, confessions and other injustices perpetrated upon the Negro race of America, Rev. Branch also makes a plea to the mothers and fathers in their homes, and to the pulpits and schools to devote more of their time to the moral and moral uplift of the race by beginning with the children while they are young and susceptible to the teachings of the higher and more elevating things in life. The main facts recorded are extracts

from the leading newspapers and magazines and statistics gathered from the reports of penal institutions and commissions. It may not be easy for Negroes in the northern sections of the country to wholly agree with all of Rev. Branch's ideas and points of view on the social and political questions. While Negroes of the north do not seek nor do they want any social connection or intimacy with the white race, they have a clear conception of the distinction between social rights and civil rights. Unfortunately for the white people of the south and many in the north, they are unable to distinguish between the two. It is to be regretted that Rev. Branch in his arguments is apparently befogged in a similar manner. As to the right to participate in politics, which is mainly the right of franchise, no liberal minded man of this enlightened age can justly deny any man or group of men the right to protect their civil and political rights.

Rev. Branch covers a wide field of topics, such as: morals, religion, politics, lynch law, sports, loan sharks and convict statistics.

## HEROISM IN PEACE.

The men and the women who are heroic in adversity, who perform deeds in the interest of their fellows, who make the world better because of their conduct, do not always receive medals or commendation or even recognition. It is well that the world should hear more about these neglected ones.

A new book, "The Black Man's Burden," written by William H. Holtzclaw, should be read by every thoughtful person in the United States. The author is performing fine work for the young members of his race down in Mississippi. He was graduated from the Tuskegee Institute in Alabama—the famous institution over which Booker T. Washington presides—and is the head of a successful school for boys and girls. He had been offered a place on the faculty of Tuskegee, but he decided that his mission was in another part of the country.

Mr. Holtzclaw established his school upon an unsightly patch of land. With the assistance of friendly farmers he cut the timber for the first building. While the work was going on he taught in an old log cabin. In those days his caliber was tested to the utmost. The obstacles he was compelled to overcome would have disheartened the average courageous person. But the teacher was upheld by the thought that by being brave,

bystanding resolutely when the ground seemed about to give under him, he would achieve his destined object. He thus refers to his trials during the days in which he was finding a place for his pupils:

"It is impossible to describe accurately the conditions through which we passed in order to get the school firmly established. Even after we had more room and fifty girls and boys as boarders, it was almost, if not quite, as difficult to make them comfortable, with our scanty means, as it had been the first winter. At one time, indeed, the young women determined to re-volt—to strike, as it were. They came to my office and said that they could not stand any longer the condition under which they were living, and that they would have to give up the effort to get an education. It was very cold; there was not enough fuel to go around, and not enough bedding. They were actually suffering for covering. I agreed with them that it was hard, but I asked them to come to the little chapel that night, promising that they should all have honorable dismissal from the school if they desired. I gave them a little talk in which I told them something of my own experiences at school, and of Booker Washington having slept under a bridge when a boy. Then I called on them to remember their future before taking the step they were about to take. When I had finished talking I was surprised to see that there were fifteen or twenty girls crying hysterically. They all came and shook hands with me and declared that they would never leave school of their own volition."

The Mississippi school which was founded by Mr. Holtzclaw after his graduation from Tuskegee in 1898, and which is known as Utica Institute, now has fourteen buildings and nearly two thousand acres of land. There are five hundred pupils and thirty-five teachers. Who will say that the devoted founder of the Southern school and his early pupils achieved only the commonplace in their struggles to attain an object which was made more difficult on account of race distinctions. The heroism of the young teacher and his young charges should serve as an object lesson to those millions of boys and girls who, although more happily situated, are disposed to feel that they are compelled to sacrifice much in order to secure an education. No baccalaureate sermon which may be delivered this season will reveal anything more inspiring than William Holtzclaw's simple narrative of his triumph over difficulties.

## A CLEVER KANSAS CITY AUTHOR.

Chas Stewart, Noted Journalist Writes of Mr. Shackelford's New Book.

"Lillian Simmons" is the title of a novel from the pen of Otis M. Shackelford, A. B., of Kansas Cit, Mo., with illustrations by William Hamilton, and published by the Burton Publishing company, Kansas City, Mo.

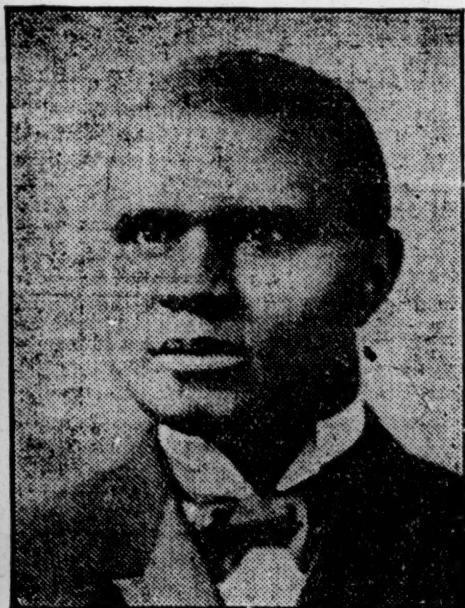
The book is neatly bound in cloth, and contains 210 pages. It deals with the race question, taking perhaps a different phase of the question. It is a heated contest between two young men, one representing the North and the other the South.

It is enacted in a town in the North, while the colored people who have lived in the North find themselves confronting race prejudice and attribute it to an influx of Negroes from the South, and declare that they must rid themselves of the class.

A fight is precipitated between two young men. The young man from the North in his vituperations of the South raises the blood of the young Southerner, who is a college graduate, and seeking to get a foothold. Great crowds gather around to witness the fight. Lillian Simmons, the sister of one of the participants, is attracted by the

crowd on her way to the public library. She parts them and carries her brother home.

The story is well told. An indignation meeting is called, the Southerner is to be ordered out of town. The writer here has Lillian Simmons to play an important part, and in after years, becomes the wife of the Southerner. The North and the South are in this way put together, and it is shown that it matters not whether a Negro is in the North or South, he is a Negro and as such they must unite and in so doing will accomplish more.



REV WILLIAM N. DE BERRY.

is of comparatively recent foreign ancestry, but he has become so assimilated with American life that it is hard to think of him as being anything but as American as those who can trace their ancestry back



The book is worth a place in the homes of our people, and should be read by the young men and women of the race.

CHAS STEWART.

Chicago, Ill.

SEP 8 - 1915

America's Greatest Problem, the Negro, by R. W. Shuffeldt. (F. A. Davis, Philadelphia.)

The author of this book is a major in the medical corps of the United States and a member, as the title page indicates, of not less than twenty-five learned societies in this country and Europe. For a number of years he has been a contributor to scientific and semiscientific literature on the subject of the negro.

In all this literary activity the learned author has apparently been considerably less interested in science than, as he says, in "an attempt to preserve the purity of the Caucasian people in this country." The country must be saved, and Major Shuffeldt has pressed science into the service of a cause which he has very much at heart. In the interest of this cause he has dissected negro cadavers; ransacked scientific literature for authorities and history for facts to justify the radical solution of the negro problem which the author recommends. It is not a new remedy that it is proposed. It consists substantially in "keeping the black man in his place," putting him somewhere at least where he will not be a source of "irritation" to the Caucasian, and, in this way, and others, exert "a baneful influence upon the temper and upon the formation of our character as a nation," standing as we naturally do "for all that the human race has attained in the matter of progressive civilization."

His own attitude is that of one who, as he says, has "no color prejudice against the negro," altho, he adds, "what that color stands for in him is most repulsive to me."

Starting out, then with the alarmed instincts of "a refined person forced to associate and live with a nonmoral, diseased and objectionable one," and the avowed mission of extending the alarm which he himself feels to others who are perhaps a little less refined, Major Shuffeldt has written as calm and scientific a book about the negro as one could expect.

One of the most telling points the author makes against the negro is this: "They are absolutely lacking in pride of country; these negroes; and had they been a white race instead of a black one, and been subjected to all they have up to the present hour, the innate instinct of race alone would have risen within them as a people, and, thru sentiments of indignation, been the cause of their uprising and the representation of their right to be returned to their own land, the land of their forebears."

This statement is one that appeals, but it is a little disconcerting a little later on to learn that all the progress which the race has made has been due, first to the civilizing influences imposed upon it in slavery; and, second, to the intermixture of the white man's blood with its own. Why should the negro, after all that he has gained directly and indirectly from his contact with the white man, care to leave him? It would be ingratitude.

It is hard to maintain the doctrine that one man's evil can and should be another man's good and not fall into inconsistencies. It is the same inconsistency into which the apologists for slavery invariably fell. In fact "America's Greatest Problem," by Shuffeldt, is the old apology for slavery brought down to date. It is not science, but sentiment. It ought to be read in connection with Holmes' "Race Assimilation" and other "works" on the negro equally scientific but written from the opposite standpoint.

Books of this kind have a value to the student of human nature, often quite unappreciated by the public. They are in a sense human documents, interesting less for what they say than what they reveal. From them we may learn how inevitably, altho quite unconsciously to ourselves, our formal opinions, doctrines, ideas and even the facts which we observe, are made to conform to our tribal preconceptions, class, caste and racial sentiments and interests. It is this and this alone which make Major Shuffeldt's book interesting and instructive.

ROBERT EZRA PARK.

The University of Chicago.

THE BLACK MAN'S BURDEN

By William H. Holtzclaw. Neale Publishing Co. 232 pp. Price \$1.50; by mail of THE SURVEY \$1.61.

A Call Like  
Dick  
Whittington's



To the person who has never known what it was to be cold or hungry there is no more thrilling sensation than to read of the early privations of successful men. One follows the bitter struggle for food and clothing and an education, to glow at last with happiness over the chapter that tells of final achievement. Hundreds of thousands of Americans are familiar with his story in the life of Abraham Lincoln; in Booker T. Washington's Up from Slavery, and they may read it again in the autobiography of William H. Holtzclaw.

It would be hard to match the privations of this boy's life—hunger, cold, poor schooling or none, constant, exhausting work. His father was a tenant farmer in Alabama, one of that tragic class that toils without hope of ever escaping the indebtedness in which his landlord enmeshes him. Once the family made a heroic effort to be independent, but nature thwarted them, and a torrent of rain carried away the corn gathered for the year's food. However the parents appreciated the ability of their son William, and gave him all they had—his freedom to work for whom he chose provided he would seek to educate himself. So the lad left home, and in six months became a student at Tuskegee Institute.

We have a delightful picture of Tus-

kegee in the early days, and of this uncouth lad's efforts to learn how to think, how to work, how to live. From Tuskegee he went as teacher to Snow Hill, Ala.; and then the man carried out the youth's dream—to establish a school in what he believed the darkest section in the South for the colored man, Mississippi.

Utica Normal and Industrial Institute stands today as the result of that dream. We lay the book down with a sigh of wonder at the overcoming of so many obstacles and at the courage that continues the exhausting work of securing philanthropic support for a school that is an educational center for the Negroes of the whole state. Only it became increasingly evident that the day will soon come when the great Negro educators will be able to remain in the South close to those whom they would serve. And with this hope comes a sense of outrage that Negro education is something for which men must beg; that a nation with the wealth of the United States should fail to educate all her children.

MARY WHITE OVINGTON.

## BOOKS AND THE BLACK MAN.

Early Efforts of Slaves and Free Negroes to Get Wisdom.

"The Education of the Negro Prior to 1861." By Carter Godwin Woodson, Ph. D., Harvard. (G. P. Putnam's Sons, 1915.)

Dr. Woodson has wisely chosen to make this a book of gathered facts. He does not take up the present problems, though a study of these beginnings ought to throw light on the immediate situation. In at least one way it does. The hypothetical question sometimes debated as to whether the negro ought to be permitted to use his intellect beyond such primary motion as may be needed to guide his laboring hand was never a genuine question at all. From their first contact with white men, negroes here and there began to acquire such learning as they could pick up. And in every period there have been men and women of character and refinement who counted it a duty to aid in the process of enlightenment.

The story is one of action and reaction. The early slaveholders were inclined to favor education. It had a positive value, since the negro was employed in every capacity. But the invention of the cotton gin changed the economic situation. From general service the slaves were drawn into the fields. Raw cotton was the profitable crop and its production required only the most rudimentary intelligence on the part of the slave.

A quite different influence operated toward the same result during the

early years of the nineteenth century. The wave of enthusiasm over "liberty, equality, fraternity" that swept across the ocean from the French Revolution was not without effect in the little cabins of the South. The slaves heard their masters talk with approval of uprisings against the aristocracy. They heard also of the successful efforts of Toussaint L'Ouverture in Santo Domingo. These and other causes brought about servile uprisings and caused a general fear of them.

In spite, however, of drastic laws against education of negroes, the humane impulses of many planters led them to give aid to their more promising servants. As years went by the increase of intelligence tended to make slaves more loyal and helpful. The danger of discontent fostered in a few minds was more than balanced by the moral results of Bible reading. So the laws against education were often disregarded and seldom enforced. They were probably aimed against Northern abolitionists rather than the more liberal slaveholders themselves. Free negroes and their white friends in the North established schools of an advanced character. Even in the South some institutions were carried on. Foreign visitors like Frederika Bremer and Fanny Kemble wrote of these. It was said that in the period that preceded the Civil War perhaps 10 per cent. of adult negroes in the South possessed a knowledge of the rudiments.

In our own day training of the dark race in agriculture and the industries has been emphasized. The beginnings of this work may be traced to an early period, although it was complicated at one time by the white workman's fear that his own progress might be hindered.

## Dr. Evans on Keeping Well

### HEALTH SURVEY OF SPRINGFIELD

THAT part of the Russell Sage foundation report on Springfield, Ill., dealing with health is at hand. According to the 1910 census, Springfield had 51,000 people. Of this population 5.7 per cent. were Negroes and 13.4 per cent. were foreign born whites.

Springfield is located on a slightly rolling stretch of Illinois open country, presenting no unusual difficulties in sewage disposal or disposal of other waste. There is plenty of room in which to expand and drinking water is available.

Springfield is just an average American city. What the survey shows would be shown by a survey of any American city. Speaking generally, conditions are no worse and no better than elsewhere. Therefore, the lessons pointed out in Springfield can be applied to any city of

about the same size.

Springfield spends on its health department \$9300 a year—15.6 cents per inhabitant; on its police department, \$56,000, or 38 cents per capita; on its fire department, \$100,000, or \$1.72 per capita. The report says the health department does the best it can, but that the health of the people cannot be protected for 15 cents a head. The death rate in 1913 was 17.6. The rates of the large cities were around 15 in that year. Some of the persons who died in Springfield lived elsewhere but the census office says that we have some proper way of determining how many of a city's people come from a city and of adding their to the death total, no city has the right to take from its total the non-residents who succumb.

A survey estimates that in Springfield in the last six years 1218 persons have died from diseases that should have been prevented. The baby death rate was high. Out of each 1000 babies under a year old 140 died. That rate is higher than the New York rate and perhaps higher than the Chicago rate.

One important reason for the high baby death rate was the poor milk supply. The scores of the dairies were low. Springfield children are fed on poor milk.

Another reason for the high baby death rate was the abundance of flies. A manure map showed 420 piles of manure in the streets and alleys and on the crowded lots. Each pile bred millions of flies.

Another reason was the poor registration of births. In 1913 905 births were registered. The inspectors found 375 babies unregistered. In the fifth ward, inhabited by high grade Americans, one baby out of five was found unregistered. In 1914 there was great improvement in birth registration. The number rose to 1115.

The typhoid situation is improving materially, though it is still bad. In 1907 the typhoid rate was 81.7. In 1913 it had fallen to 17.7. The 1914 report of the health department indicates that less than half the cases of typhoid fever are registered at the health department, which means that proper precautions to prevent the spread of typhoid were not taken.

In 1910 Dr. Palmer surveyed Springfield for yard wells and closets. His report was given the widest publicity. In spite of this the Russell Sage foundation survey in 1914 indicated that there had been an increase of 7.6 in the number of outside closets and 26 in the number of yard closets, which indicates that continual prodding is necessary in Springfield, in which Springfield is not peculiar.

## Religious Beliefs

The Negro. The F. A. Davis Company, of Philadelphia, have in preparation a work upon the race problem in the United States, by Dr. R. W. Shuffeldt, a writer of international reputation upon scientific subjects. In this work Doctor Shuffeldt takes the ground that the most vital and important problem before the American people is the question of the negro in America. He points out a condition of things which is a grave menace, if his deductions are correct, and the evidence he gives is hard to dispute.



## Bibliography - 1915

### "LET DOWN YOUR BUCKETS."

A meeting of the Public Education Association will be held this week at which the question of helping colored children in the public schools toward a more helpful future will be discussed. The Association has just issued a report on "Colored School Children in New York." Miss Eleanor Hope Johnson, chairman of the committee on hygiene of school children, says in the introduction of the report: "We are constantly learning through the interpretation of sympathetic students of various races of immigrants, the several ways in which these aliens may contribute to our national life; and each discovery, especially in the different Negro to be considered in the light of a national asset, and his loyalty, patience, of art, is hailed with joy by constructive patriots. Surely it is time for the sympathetic kindness, and artistic instinct be counted on as real contributions to our national welfare."

Here is an effort that shows real intelligence and humanitarianism. The only sort of effort that can possibly bring about stable racial adjustment. And, sooner or later, our white fellow citizens all over the country must and will come to this method of dealing with the problem; the method of sympathetic co-operation. They cannot forever remain actively unjust or even passively so. The consideration of their own best interests, if not ours, will demand a change.

It is interesting, in reading Miss Johnson's introduction to note her catalog of our virtues. It is not a complete catalog, and it is not likely that she meant it as such, but see what an array there is! "Loyalty, patience, sympathetic kindness, and artistic instinct." Has any of the races coming to these shores to help make up the American nation of the future brought a finer contribution than that? The thought brings back to mind the famous admonition to our white fellow countrymen given years ago by Dr. Washington at Atlanta, "Let down your buckets!"

*The* **"THE HATIAN RESOLUTION 1791-1804"**

—Or—

*5/15/15* **Sidelights of the French Revolution by**

—By—

**T. G. STEWART, RETIRED CHAPLAIN 25TH INFANTRY  
U. S. A.**

A true and accurate account of black men who broke their chains, made themselves free, expelled their former masters, and constructed a state that has stood the twelve tests of a century without help.

PRICE, \$1.25

**WM. H. DAWLEY, JR., 2126 TRACY**

**FREE!**

**FREE!**

**FREE!**

**FREE!**

The above book to anyone bringing Six New Subscribers of One Dollar Each for the Sun.

## HISTORICAL ROMANCE OF THE AMERICAN NEGRO

*The* **BY CHARLES H. FOWLER, M. D.**  
The greatest book of its kind published. Nothing like it on the book market. This book represents the trials, efforts and achievements of the Negro race from the first agitation of the slave question to the administration of President Theodore Roosevelt, all woven in the form of a pleasing romance. The book is instructive; contains much valuable data and is beautifully illustrated with fine half-tone cuts.

PRICE BY MAIL \$1.00. SEND ALL ORDERS TO

**DR. C. H. FOWLER, 1065 W. LEXINGTON ST.**

### AGENTS WANTED.

#### NEGRO SUFFRAGE.

*The* **The Development of Sentiment on Negro Suffrage to 1860**, by Carl Olbrich, is a thesis submitted for the degree of Master of Arts, and is published as a Bulletin of the University of Wisconsin. The author traces the development of opinion on Negro suffrage, which shows that the wholesale enfranchisement of Negroes at the close of the Civil War was not so much a spasm as has generally been supposed. Chapter I is entitled "Colonial Practice and Revolutionary Principles," in which we find that the right to vote was not denied the Negroes. In 1701-1703 Negroes voted in South Carolina, and 1716 a restriction of suffrage was made in that colony. In 1727 Virginia made suffrage restrictions, while in 1715 "the earliest extant election law" denied suffrage to Negroes, Mulattos and Indians. In 1761 Georgia restricted the suffrage. No other colonies did so. Chapter II tells us that from 1790 to 1838 there was a reaction, when nearly every State restricted the suffrage owing to the increasing habit of voting among Negroes. Delaware disfranchised Negroes in 1792, Kentucky in 1799, Maryland in 1801, New Jersey in 1807, Connecticut in 1818, Tennessee in 1834, North Carolina in 1835, and Pennsylvania in 1838. New York had imposed severe restrictions in 1821, and the Federal Government passed the act permitting Negroes to vote in 1809, in organizing the Territory of Illinois.

Chapter III, on Suffrage and Anti-Slavery, 1838 to 1846, tells us that "although Negro suffrage was not incorporated as a plank in party platforms, and although the votes for or against it were not confined to party lines, the agitation in favor of it was to be in most instances more or less definitely connected with the abolitionist and anti-slavery movements and with the Liberty, Free Soil and Republican Parties."

Chapter IV tells of "The Struggle in the Northwest, 1844 to 1857," where the question of Negro suffrage was brought up with the entering of each new State, and most generally the anti-suffragists won. Chapter V,

### SEND YOUR APPLICATION.

on "The Republican Party and Negro Suffrage, 1857 to 1860," shows the reversal of sentiment in many parts of the country as to Negro suffrage. "The movement to grant political privileges to the black man, almost non-existent in 1840, had sprung up and grown strong in the Northwest, until it seemed not far from furnishing a principle of the Republicans in Iowa, Minnesota and Wisconsin, had continued to secure converts in New York, so that the proportion of the voters who favored equal suffrage grew from one-sixth in 1846 to more than one-fourth in 1860, and in New England had produced decisive manifestation that the majority of the people's representatives were anxious to guard against any infringement of the black man's right to vote."

Mr. Olbrich, the author, was drowned in 1906, and this monograph is published from notes made by him, by his friend, Carl Russell Fish.

### RACE FRICTION.

"Democracy and Race Friction," by John M. Mecklin, Ph.D., Professor of Philosophy in the University of Pittsburgh, takes a very different view from those who advocate "The Human Way," in that he endeavors to find a philosophical justification for a legalized caste system in our American democracy. As grounding the hope of a democracy in justice and equal legal privileges, Dr. Mecklin takes issue with those who represent the "humanitarian" point of view, which is styled "uncritical."

Says the author: "It is most interesting to hear a progressive Southern writer commend these (war) amendments as expressing after all the logical implications of American democracy as applied to the most difficult problem that has ever faced the nation—the affiliation of two widely divergent races within the same democratic order." Mr. E. Gardner Murphy is quoted as saying: "The American claims them and honors them (i. e. the war amendments) as part of the traditions of his heritage. Con-

ditions may obscure them; grave and unescapable difficulties may seem to compromise their reality and postpone their recognition; but our whole country, North and South, is steadily moving toward them rather than away from them. In their keeping is the future, for they are of that moral and indefectible order which shall outwatch the blunders and tragedies of our generation." With Mr. Murphy the author does not agree.

Commenting further on Mr. Murphy's position, he states: "One must admire the magnanimous sentiment of Mr. E. Gardner Murphy, when he declares that 'the deeper mind of the South' is responding to the principles of equality before the law in racial as well as other questions. He insists that the number of the intelligent voters among the Negroes must be increased, their economic opportunities enlarged, their liberties strengthened by the realization that they are included in the scope of American democracy." \* \* \* "This splendid optimism" the author thinks impossible for the Negro.

Dr. Mecklin's book appears to be to literature what Senator Vardaman's policies are to statesmanship, based upon the consideration of only one side of the race question, with the assumption that the Negro can never rise to the place where he can appropriate the best in American democracy, and that he therefore should be deprived of the opportunity, and in believing the South can permanently rise by keeping the Negro under. In ignoring the growth of the humanitarian spirit in the South, as well as the phenomenal progress of the Negro in the past fifty years, the author overlooks two factors making most powerfully against his whole scheme.

I fear also that his solution of realizing democracy and eliminating race friction by reducing Negroes to practical serfdom, will result rather in the realizing of more race friction and certainly in degrading the democracy.

The book, while frank, is deficient, presents no hope or ideal worthy of the great heart of the Southland, and points backward rather than forward. The author's treatment of the chapters, "Basis of Social Solidarity," "Race Waits," "The Negro and His Social Heritage," "Race Prejudice," "The Philosophy of the Color Line," "Creating a Conscience," "The Negro and the Supreme Court," and "Equality Before the Law," is unduly colored by the purpose he has in mind.

—Published by Macdonell, New York.



## MORAL GAINS OF THE NEGRO.

There is but one means of determining the degree in which the negro is advancing in morals and manners. The census, tax-lists, and schools record progress in economic and educational directions. Nothing but the observation of skilled inquirers can register conditions as to home life. Professor Hart, in "The Southern South," remarks the rarity of such investigation. "How many white people in the city of Atlanta, for instance, have actually been inside the home of a prosperous, educated negro? How many have actually sat over the fire of a one-room cabin? The Southern whites, with few exceptions, teach no negroes, attend no negro church services, penetrate into no negro society." Only in recent years has there been a marked increase in the number of social studies of the negro. Vanderbilt University has published several monographs; Dr. DuBois has directed researches in city and country; Dr. Odum, of the University of Mississippi, has compiled one of great value; while the new Phelps-Stokes Fund at the University of Georgia supports a Fellow who is to give his time to study of the negro. But the chief work has been that of Atlanta University, which eighteen years ago issued its first volume on black life; and has undertaken a series of decennial studies, initiated in 1903 with a comprehensive survey of "Morals and Manners among American Negroes." The second, with a résumé of the decade's progress, has just been published.

The method was favorable to broad rather than to specific conclusions. Ten questions were sent out to over 4,000 trustworthy people in all parts of the country, physicians, ministers, and teachers forming the majority. The thousands of answers reveal minor contradictions, but are in substantial agreement as to everything, from family life to the major crimes. The net impression is of great optimism. "With all its shadows and doubts," runs the last sentence, "one cannot read this study without a distinct feeling of hope and courage." Especially is this true of the final section, where the correspondents answer the question, "How do present conditions compare with conditions of ten years ago?" From Georgia came forty answers. Only four of these reported slipping back or stagnation, and

fifteen a marked improvement. From North Carolina but one of twenty answers was unfavorable. "The negroes," runs a typical comment, "have more money, more property, live in better houses, their opportunities along all lines are better," and their moral response to this stimulus is evident. In Alabama forty-three answers bear some such tenor as "greatly improved," "90 per cent. better," or "as much difference as between day and night," and but four are unfavorable. For Florida alone are as many as one-fifth of the replies discouraging. The candor of the writers is evident in the Tennessee admission that "better as affairs are now than they were in former years, they are bad enough still"; and the Alabama opinion that "these people would be in worse condition than the heathen if there was no advancement in their condition." The optimism, too, traces moral to economic advance. The census reports have told us that in 1910 there were several thousands more of negro farm-owners than in 1900, and that 2.4 per cent. more negroes owned their homes. The detailed portions of the report constantly speak of the favorable reaction of greater economic independence upon home life, upon the rearing of children, and upon "the developing sense of responsibility, the cultivation and exhibition of racial and personal pride."

Yet the report declares that the church and school, while making progress, are not keeping pace with the economic advance. In Alabama nine out of seventeen answers are to the effect that the church "is asleep," is "doing nothing for the colored citizens generally," that it "seems backward," that "more intelligence and a better quality of religion is needed." Seven Florida answers are condemnatory—the church is "failing miserably," its "spiritual life is at a low ebb," it "is doing nothing along local lines but complaining"—and but four praise its activity. A complaint thrice repeated from Georgia and echoed elsewhere is that the ministers "have the idea that their only mission in life outside of making a loud noise is to raise money for themselves." Northern replies are to the same effect, one of two Kansas correspondents stating that "church leaders are selfish—money-

getting is their chief interest," and the other that "there is a great field for constructive work by each church." Besides pastoral incompetence, the competition between debt-ridden churches that should have coalesced long ago is touched upon. There are nearly 40,000 church

organizations in the South, yet but a handful attempt the applied religion for which there is so enormous a field. The growing wealth of the negroes should in time produce many ministers trained to keep their parishioners from criminal paths, to instruct them in industry and amusements, and to be general community leaders. As yet there are painfully few. As for the schools, the correspondence from the border States, North Carolina, and Texas indicates that conditions are improving. The appropriations keep pace with the negro taxes. The replies from Florida, Georgia, Louisiana, Mississippi, and Alabama, however, with their constant reference to the "uneducated classes" as responsible for crime and immorality, reflect the neglect of those commonwealths.

Such a survey as this is evidence of the concreteness of the goals towards which social leaders may work in the South. The negroes have the task of transforming their churches into a vital, energetic agency; the whites have the chief responsibility for the school. The vast variety of community conditions revealed points to the potential responsiveness of the negro. Again and again the reader finds it stated that "conditions would amaze any old resident who had been absent for four years," that "the improvement is so great that no comparison can be made."

## "BOOK WEEK."

Designated by Negro Baptists to Help Rev. S. E. Griggs to Sell His New Book, "How To Rise."

MULTIPLYING A YOUNG MAN'S USEFULNESS.

The Leaders and People are Called Upon to do Their Part in Making the Labors of Rev. Sutton E. Griggs a Success.

There has been evolved within the Negro race an advocate and a counsellor, Rev. Sutton E. Griggs, who, through tongue and pen is capable of rendering great service in the cause of the advancement of the people. In order for his efforts to attain unto the highest measure of usefulness it is necessary that he should have the co-operation of the people. The age has passed when one man working alone can accomplish very much. The extent of the good that he does depends upon the ability of the people to make use of his endeavors. When a man is serving a cause, people who favor that cause should not wait for him to do all by himself. His efforts should be

backed actively by all. Often a leader maps out a winning plan of campaign, which fails because of a failure on the part of those whose duty it is to execute the plan. Whatever the talents of Rev. Sutton E. Griggs, their value to the race depends upon its ability to make use of what he puts before them.

With these principles kept steadily in mind, we, the Executive Board of the Baptist Missionary and Educational Convention of Texas, now call upon the people everywhere to extend co-operation to the work being done by Rev. Sutton E. Griggs. His book, "How to Rise," sets forth in a most forcible manner the principles upon which we must build if we are to succeed as a people, and should be in every home. We go on record as unhesitatingly and enthusiastically endorsing the labors of Rev. Sutton E. Griggs for his people, and join the movement to secure the universal reading of "How To Rise," and to this end set forth the following plans:

1. We hereby designate May 3-10th, 1915, as "book week," to be observed in all of our Churches, Sunday schools, B. Y. P. U.'s, Missionary societies, etc.

2. We call upon all of the pastors and presiding officers of the bodies named to designate committees that will seek to enlist readers of "How To Rise."

Knowing the many responsibilities that are upon the pastors, we recommend that all of the people who read this notice volunteer their services and join the committee to assist the pastor and other officials called upon to participate in the movement.

3. We urge upon all our State workers, and moderators of Associations and presidents of State and district bodies, to call frequent and serious attention to this movement.

4. We ask that there be an immediate show of hands as to those who desire copies of "How To Rise," and that word be sent to Rev. A. R. Griggs, 1724 Hall St., Dallas, Texas, so that it may be known definitely and at once how many of the books to have on hand.

5. We recommend that we do not wait until May 3rd to begin sending in for the book, but that we begin at once. In order that the movement may be an actual help let the money invariably accompany the orders.

The price of "How To Rise," is twenty-five cents per copy. Send all orders to Rev. A. R. Griggs, 1724 Hall St., Dallas, Texas.

Done by order of the Executive Board of the Baptist Missionary and Educational Convention of Texas.

L. K. WILLIAMS, Pres.

M. M. RODGERS, Sec.

Committee:

M. M. RODGERS,  
REV. FELIX JONES,  
REV. B. J. BROWN.

For further information or suggestions, address Prof. M. M. Rodgers, La Grange, Texas.

## BAD HOUSING FOR THE NEGRO

Survey of Springfield, Ill., Shows Dilapidated Homes and Poor Water Supply

IN A report of a survey of conditions in the negro district of Springfield, Ill., made to the Russell Sage Foundation, the situation there is summed up as follows:

"In the negro district in Springfield, as in other cities, bad housing features are among the most serious. Houses are more dilapidated, water supply and toilets more inadequate, everything in a more run-down, shabby condition than in other sections.

"Part of this may be due to the character and habits of some of the negro people themselves, just as bad living conditions among the whites often are. But there is no question in the minds of those who have studied negro housing that a large proportion of these people desire better homes than those they are able to obtain in most of our cities.

"One who has inspected many negro homes cannot but be impressed by the evident desire for cleanliness that many of the housekeepers show, even under the most discouraging conditions. My own impression is that where conditions are approximately equal the homes of negroes are cleaner and better kept than those of several nationalities among our recent immigrants.

"But the negro suffers under severe handicaps. He is usually segregated, if not by law, then by custom, in one or more of the poorest parts of the town. Being so confined, he is more easily exploited by his landlord, who inclines to give less and charge more than he would in the case of white tenants. I was told that this is the situation in Springfield, although my stay was so short as not to allow time for verifying the statement. If it is, Springfield is not unique; the same situation is to be found in other cities. But that is no excuse for allowing it to continue. Nor should the white citizens of Springfield persuade themselves that to improve housing conditions in the negro district will be a purely altruistic endeavor.

"We have learned within the past few years that if any part of the city suffers the other parts will suffer with it. Disease and immorality in the negro district will have their effect as far away as the extreme limits of the community. To safeguard itself, Springfield must set minimum housing standards that shall apply to every dwelling in the city."



# Bibliography - 1915



The Gospel and Democracy.

"The Gospel of Jesus and the Problems of Democracy," by Henry C. Vedder, professor of Church History in Crozier Theological Seminary, and author of "Socialism and the Ethics of Jesus," "The Reformation in Germany," etc., published by MacMillan Company, New York. 410 pages, \$1.50.

This author attempts to interpret the Gospel Jesus Christ preached in the spirit of Jesus and in relation to our times.

He seems to believe this is quite as hard a task to-day as it was unpopular for Jesus himself, for he says, "The man who to-day proclaims the Gospel of Jesus in the spirit of his Master must expect misunderstanding, abuse and perhaps persecution. Why not? Shall the disciple be above his Master?"

"Still in heaven's name the deeds of hell are done;

Still on the high-road, 'neath the noon-day sun

The fires of hate are lit for them who dare

Follow their Lord along the untrodden way."

The author complains that the present day theology is dominated by monarchical ideas, and needs to be recast in the moulds of democracy. "It has been permeated with ideas of special privilege, such as were unavoidable when aristocracy ruled the world; it needs to be recast in terms of equal rights." He makes his contribution to this statement in ten chapters, of which the first and second, "The Gospel and the Awakening Church" and "The Problem of Social Justice" are more general, while the remaining eight chapters deal with the Gospel to specialize problems of democracy, such as, the Problem of the Woman, of the Child, of the Slums, of Vice, of Crime, of Disease, of Poverty, of Lawlessness.

"The Gospel, on its practical side, is brotherhood," says the author. "The content of this idea is large, but it cannot be supposed to mean less than these four things: Equal rights for all; the supremacy of the common good, mutual dependence and service, and active good will to all."

"Brotherhood is on the whole the greatest of Gospel watchwords. Jesus taught that the members of the kingdom are brothers because they are all children of our Father. He who cannot see in men brothers has no warrant from Jesus to call God his Father."

"Men used to be converted to God

alone, and think that quite sufficient; how they must be converted to God and their fellows, or we can no longer recognize them as conversion." We fear if this is correct, and we believe it to be, that there are but few who will qualify as real Christians. For it is harder to become converted to one's fellows than to God.

Referring to equal rights the author agrees with Lincoln's saying that "no man is good enough to govern another man without his consent." "It is easier," he continues, "As all human experience shows, to educate a democracy to govern itself than to train a 'better class' to rule the rest. Power is corrupting except when diffused."

Again "The bona fide application of the Golden Rule for a week by everybody would so change the world that it would be simply unrecognizable. But we do not live under the Golden Rule; we live under the rule of gold."

The author's criticism of the Church is too severe, and generally not without truth. He says: "Its energies are absorbed in holding meetings and raising money." This is true.

"The people who are estranged from the Church have become estranged because they are ethically in advance of the Church. The Gospel of Jesus is mainly believed, preached and lived by those outside of the churches." This statement we do not believe to be true; but is so near the truth that one might easily be misled into believing it.

The current popular point of view is thus contrasted with the author's point of view of the Gospel of Jesus.

"Not long ago a distinguished layman, addressing a great denominational gathering, made a plea for the preaching of what he called the 'pure and simple Gospel.' And he defined his meaning in words quoted from an orthodox preacher: 'We should constantly hold up Sinai and Calvary to mankind. The vicarious atonement should be emphasized. The sacrifice of Christ should be presented daily. His deity and mediatorial work should be constantly kept before the people. The whole Gospel and nothing but the gospel should be preached.' "Would it then be possible," asks the author, "in the same space to state anything more widely differing from the Gospel that Jesus proclaimed? It might be daring to say that Jesus knew nothing about such a Gospel, but he certainly proclaimed something absolutely foreign to this if the New Testament reports him truly. It follows then that, if Jesus knew what his Gospel is the modern preacher does not know."

One cannot read this book without being convinced of its main contention that Jesus was a preacher of social salvation of the brotherhood of man and its realization among men here. And as one re-reads the Bible, especially the teaching of Jesus in the Gospels, he must be convinced that the Church has strayed from it, and as the author says, needs to get it

back.

But there is one signal disappointment we have in scanning this able treatise, and that is one which shows how great is the influence of the times upon even such an independent thinker as the author. He selects nine problems, but he leaves out the tenth, the Problem of the Negro. Indeed, the Problem of Race is perhaps the greatest problem before the world to-day. But Professor Vedder does not treat it. Insofar as he does not he has not fully pictured Jesus' Gospel. For the Problem of Race was present in Jesus' time, and both by precept and example he made his Gospel clear with regard to it. In the American democracy no problem has been of greater moment than the Problem of Race. In regard to Social Justice, it was the Problem of Race which formed the most discordant note in the recent Progressive party's platform. In the Woman problem the chief obstacle to woman suffrage in the South is the Problem of Race. As to the Problem of the Child, the greatest abuse and neglect on this continent is caused by the Problem of Race, for if the Negro child of the South had the worst which the white child has he would be happy.

The Problem of the Slums is being complicated by a distinct problem of legal segregation in city and country districts in the South, growing out of the problem of race. And so on with the various problems treated in the book. Even in the Problem of Lawlessness we learn nothing of the Problem of Race which is responsible for the worst form of lawlessness—lynching. Nor is there any more excuse in failing to handle this subject directly, than there is in the Church failing upon the questions the author discusses. Or are we to understand that the writer himself is treating of a democracy for "whites only?"

## POETRY YEAR BOOK.

Anthology of Magazine Verse for 1914. A year book of American poetry. By William Stanley Braithwaite, issued by W. S. B., Cambridge, Mass. XXIV, 205 pages. \$1.50. This book, printed on a fine Normandy vellum paper, contains what its name indicates, Mr. Braithwaite's selections from the best poems published during the year 1914 in leading American periodicals. The selection, though carefully made, covers a large range of poetry, both as to form and sentiment, and shows the American poet up to great advantage.

Especially able is the introduction by the compiler, whose dissertation on the relation of poetry to practical life is both timely and convincing. We will quote just a few sentences: "The great secret of life is to discover by a process of related effects this common reality of experience. Most of mankind grope blindly in the dark, and miss it, and by a kind of

frenzied and pitiable ignorance, acquire the abnormal character of conduct. The poet discovers, or at least puts his being wholly at the disposal of these secrets, wins a serene and contemplative relationship to these effects, and lives a normal spiritual life. Harmony and rhythm are but two common terms that express and designate infinity. There was a man who was so absolutely sane that the scoffers of this day called him mad—this man was William Blake. Christ was a madman to the community of his day, even his closest friends and disciples were not without doubt at times as to his sanity. But these two men were never a hair's breadth from the commonest reality of existence. They realized imaginative facts, and kept in absolute tune with the harmony and rhythm of life, not merely with what they saw with the actual eye, but with the more penetrative, more limitless sense, the seeing soul. They were poets, and the one insistent quality of their message was the reality of mortal or immortal life.

"Poetry comes nearer finality in embodying the exact meaning and intensity of human feeling than any other art. Human feeling being the root of all individual intelligence, is the most inexplicable quantity in life. Intuition is the primary significance of our existence. And it is the quality which gives poetry its visionary and spiritual substance. In a nation it is the register of a people's culture."

As to the status of poetry this critic says, from 1900 to 1905 poetry declined. Since 1905 it has been steadily improving, "and the high pitch of achievement has not yet been reached."

There are seventy-seven selections. Touching these selections the compiler says:

The selections in this volume are chosen from all kinds and methods of poetic expression, and the reader's attention is invited to their difference in many aspects—though the aspect of quality is, I think, of equal attainment in all—of such poems as Bliss Carman's Phi Beta Kappa Poem, Percy McKaye's "Fight," Vachel Lindsay's "The Fireman's Ball," Eloise Britton's "The Two Flames," Conrad Aiken's "Romance," Olive Tilford Dargen's "Old Fairingdown" and "Path Flower," Joyce Kilmer's "Twelve Forty-Five," and Don Marquis' "The God-Maker, Man." Of the shorter pieces I think the standard is decidedly above last year's quality. Mahlon Leonard Fisher has again followed the success of previous years with the sonnet "Afterwards," which sustains his position as one of the foremost sonnet writers this country has yet produced. This poet has the unusual distinction of a fine reputation without publishing a book, but his definite contribution to American poetry will soon take place with the publication of his first volume, "An Old Mercer, and Other Poems." A poem likely to create a profound im-

pression is Don Marquis' "The God-Maker, Man,"—a fine achievement, not only for its flashing images, but for spiritual substance shaped with compelling conviction.

The author gives, in addition to the poems, a review of the best books of poetry for 1914. The ten books he recommends for a small library are "The East I Know," by Paul Claudel, translated from the French by Teresa Frances and William Rose Benet; "The Single Hound: Poems of a Lifetime," by Emily Dickson; "Collected Poems," by Norman Gale; "Georgian Poetry," edited by G. M.; "The Congo and Other Poems," by Vachel Lindsay; "The Present Hour," by Percy MacKaye; "Complete Poems of S. Weir Mitchell;" "Songs, for the New Age," by James Oppenheim; "The Grand Canyon, and Other Poems," by Henry Van Dyke; "The Flight, and Other Poems," by George Edward Woodberry. To this list is added short reviews of fifteen other books for a large library, beside a list of other "significant books of poetry," a list of "distinctive poems," list of "best poems" from the distinctive list. He also gives a list of all poems appearing in leading magazines during 1914, and of all books of poetry published during the year.

In our opinion the Anthology of Mr. Braithwaite is most valuable for the lover of poetry and indispensable for the teacher of American literature. We have published in this issue the best poem in the book—"The God-maker, Man," by Don Marquis.

\* \* \*

"Annual Reports of the Federal Council of Churches of Christ in America for 1914." New York. 231 pp. There are 30 denominations or "constituent bodies" of the Federal Council. The report shows the work of the various commissions of the Federal Council, of the General Secretary and Associate Secretary, Executive Committee, Treasurer, Home Mission Council, etc.; gives a roster of officers and members of the various commissions.

From the statistics given, those of the A. M. E. Church appear the most unsatisfactory of all, in that they show on their face a mere approximation of "5000 ministers, 6000 churches, 620,000 communicants."

For the sake of those who do not know what part the A. M. E. Church takes in the Federal Council we have extracted. The A. M. E. Church paid \$620 into the Federal Council, the A. M. E. Zion \$100, the National Baptist Convention nothing, and the C. M. E. Church nothing. The A. M. E. Church was the only Negro body that paid its full assessment. At the meeting of the Executive Committee, in Richmond, last December, the A. M. E. Church is not reported with any representation whatever, the National Baptist Convention had four (two of whom were editors), the C. M. E. Church had its editor, the A. M.



E. Zion one bishop and one of its editors (page 96).

Among the officers of the Federal Council the following is the representation of the A. M. E. Church:

Vice President—Bishop C. T. Shaffer.

Executive Committee—Bishop B. F. Lee and John R. Hawkins. Alternates, Bishop Hurst and Prof. G. W. Howard, Georgetown, S. C.

The work of the Council is done chiefly through Commissions. Our representatives are as follows:

On Evangelism—Bishop Evans Tyree, Rev. J. E. Jackson, Durham, N. C.

On Church and Social Service—Bishop J. S. Flipper, James R. Howerston, Lexington, Va.; C. H. Johnson, Wilberforce, Ohio.

On Peace and Arbitration—Bishop C. T. Shaffer, Bishop L. J. Coppin.

On Christian Education—Bishop J. H. Jones, A. St. George Richardson, Ocala, Fla.

On Foreign Relations—Bishop C. S. Smith, Bishop C. T. Shaffer, Rev. A. J. Carey, Chicago, Ill.

On Home Missions—Bishop John Hurst, Rev. Charles Bundy, Cleveland, Ohio.

On Temperance—Bishop H. B. Parks, Rev. C. R. Tucker, Oklahoma City, Okla.

On Family Life—Bishop W. D. Chappelle, Rev. O. E. Jones, Lexington, Ky.

On Sunday Observance—Bishop B. T. Tanner, Rev. D. H. Johnson, Abbeville, S. C.

On Church and Country Life—No representation.

On State and Local Federations—No representation.

The Home Mission Council—No representation.

Special Joint Commission on Theological Seminaries—No representation.

On Panama Exposition—No representation.

On Peace Centenary—No representation.

On Relations with Japan—No representation.

On Interests of Colored Denominations—No representation.

\* \* \* \*

### NEGRO IN SUPREME COURT.

**Appellant's Brief.**—U. S. ex rel. Frederick Brown, appellant, vs. Frederick A. Cooke, Superintendent of County Prison at Philadelphia. An appeal from the United States Circuit Court of Appeals for the Third Circuit. By G. Edward Dickerson, of counsel for appellant. Philadelphia. 121 pages. This is the case of Frederick Brown, a colored man, who on requisition from Governor Cole Blease, was arrested March 27, 1913, charged with being a fugitive from justice from South Carolina, where he was wanted for murder. Lawyer Dickerson objected to the extradition of the prisoner on the grounds that requisition papers were informal, irregular and insufficient, and that the

Negro could not be assured of protection from lynching in South Carolina because Governor Blease had publicly encouraged lynching; and further that the party arrested had not been identified sufficiently. He endeavored to have the prisoner detained on writ of habeas corpus, which was refused by the Quarter Sessions Court of Philadelphia. Appeal was made to Superior Court and refused, and to the United States Circuit Court, and refused.

\* \* \*

### AUTOBIOGRAPHY OF WILLIAM H. HOLTZCLAW.

**"The Black Man's Burden."** By William H. Holtzclaw, principal of the Utica Normal and Industrial Institute for Training Colored Young Men and Women. Utica, Miss. With introduction by Booker T. Washington. 232 pp. Published by Neale & Co. New York. \$1.50.

This is an exceedingly interesting narrative of the life of Mr. Holtzclaw who was a student of Tuskegee Institute from which he was graduated in 1898. He has accomplished a great work in Mississippi, developing the Utica School, which began under most humble conditions, in one of the shanties such as were then used through the South for the instruction of colored youth. With remarkable energy, intelligence and tact he has developed the school to a place where it stands to-day among the most influential industrial schools of the race, with 500 pupils, 35 teachers, 170 acres of land on which are 14 buildings, erected chiefly by the teachers and students, the whole plant being worth \$160,000. The career of the man who, starting with nothing, could show by the time he reached middle life, such an accomplishment, is well worth studying.

Holtzclaw was born in a cabin near Roanoke, Randolph County, Ala. His parents were former slaves and among the humblest of the community. The following description of conditions among which he was born: "My mother helped by cooking for the landlord's family, while my father worked on the plantation. . . . The agreement between him and my father, which was nothing more than a verbal contract, provided that he was to help do the furnish lands, mules, feed, seed—fact everything but labor, and it further provided that he was to help do the work, and receive as his share three-fourths of all that the land produced, while we were to receive the other one-fourth. Although he agreed to help, he seldom did any manual labor."

"Each year the landlord would 'run' us, and he would charge from twenty-five to two hundred per cent. for advances, according to the time of year."

The story of the struggle of the father is simply told, but cannot be read without deep feeling. The author tells of his admission into Tuskegee, in 1890, when he was hardly

able to write an entrance application; his stay there for eight years, his graduation and entrance upon his life's work at Utica, and his success as leader of both races. One of the things which shows the genius of the author for organization is the way he took hold of the secret society idea among the Negroes, and turned it to their industrial benefit. The following is a description of the same given in his own words, which we most heartily commend:

"Another way in which we helped the people was through the organization of our Black Belt Improvement Society. Our people are great lovers of society ties, so much so that a man who does not belong to one is hardly counted. I was not a member of any society until I organized the Black Belt Improvement Society of Utica—that I had originally established in Snow Hill, Ala. "As soon as the doors were opened the colored people flocked in, until almost everybody in the community had been initiated and had 'ridden the goat.' But this society had a serious purpose, for its object was to help the colored people who were at the very bottom of the pit of mental darkness by showing them how to make a start and build themselves up gradually to the status of property-owning citizens. The following extracts taken from the constitution and by-laws will give some insight as to how it proposed to accomplish its object:

"There shall be ten degrees in this society. 1. Members of the first degree shall be those who have and show a desire to better their condition. 2. Members of the second degree shall be regularly employed at some occupation. 3. Members of the third degree shall be required to own at least one cow, one mule, or a horse. 4. Members of the fourth degree shall possess twelve chickens, two pigs and a cow, together with an order helped by cooking for the landlord's house. 5. Members of the fifth degree shall be required to own live stock and to have purchased land and to be striving to pay for it. 6. Members of the sixth degree shall be required to own at least one other two parts have to do largely with the M. E. Church's work and method.

7. Members of the seventh degree shall own forty acres of land. 8. Members of the eighth degree shall own one hundred acres of land. 9. Members of the ninth degree shall own five hundred acres of land. 10. Members of the tenth degree shall own one thousand acres of land and shall possess such other qualifications as the central society may require.

"Any member who is educating a son or daughter in some institution may be permitted to hold the fourth degree, regardless of the other qualifications mentioned."

"No member is in good standing so long as there is a mortgage on any of his substance."

We know of no book of biography written in recent years that will prove more inspiring to the Negro youth than this simple, forceful story written by Mr. Holtzclaw. It bears much resemblance to "Up From Slavery," by Dr. B. T. Washington, whose pupil and secretary Mr. Holtzclaw once was.

\* \* \*

### THE SUPERANNUATE.

**"The Retired Minister, His Claim, Inherent, Foremost, Supreme."** By Joseph B. Hingeley. M. E. Book Concern, New York. 592 pp. \$1.00.

This book, four parts with eleven chapters in all. Its purpose is to discuss the claim of the retired minister, showing that it is inherent in the Methodist system, that it is both foremost and supreme. Many able writers have contributed to make the book the best on the market for an insight into the problem of the superannuate.

Under Part I, "The Claim Inherent," there are two chapters, (1), "The Merits of the Case," in which Bishop Quayle and sixteen others present the case. "The church's recognition of the right to a comfortable support inheres in the Gospel ministry, is justified by the character of the demands made on it, and the service it renders, and calls for an adequate retiring competency for the old age ministers of Christ." (2), "Old Age," seven articles under Part II, are three chapters, (1) "The Church's Program," a very valuable and illuminating chapter, telling how the problem is dealt with by the various denominations: Episcopal, Presbyterian, Presbyterian (South), M. E. Church (South), Baptist, Congregational, Disciples, Reformed (Dutch), M. E. Church. (2) "The Progress of Business, in which are discussed the methods of the Pennsylvania Railroad, the Chicago & Northwestern Railroad." "Industrial Pension Systems," "What Corporations Are Doing," "First National Bank of Chicago," "Teachers' Retirement of New York City," "Old Age, Mothers and Government Pensions." (3) "Post Mortem Distribution of Wealth." The first words of the author are, "With hope of doing something toward elevating myself this letter book has been written, and is now given to the public." The poems are an attempt at imitating Dunbar, and the poet, possessed of but little, if any, of Dunbar's genius, has shown laudable industry.

### BIOGRAPHY.

**"Southern Presbyterian Leaders."** By Henry Alexander White, D.D. Published by Neale Publishing Co., New York. 476 pp. \$3.00.

The author, who is a native Virginian, educated at Washington and Lee University, Union Theological Seminary and Princeton University, and is now a professor in Columbia (S. C.) Theological Seminary, has attempted to gather from various sources the records of the lives of the leaders of the Presbyterian Church in the South, and to place them properly before the eyes of the world. The first part con-

tains sixteen chapters of biographies of leaders during the Colonial Period, from 1683 to 1774. Part II contains ten chapters of biographies of leaders during the Revolutionary War from 1774 to 1789. Part III tells of the leaders between 1789 and the Civil War, 1861. Part IV tells of the leaders since 1861. The number of biographies is more than a hundred. Among other things we learn that "Stonewall" Jackson, the Confederate general, was a deacon in the Presbyterian Church, and for many years, with his wife, conducted a Sunday school for Negro children.

\* \* \*

### SOUTHERN POETRY.

**"A Study of Southern Poetry."** By Henry Jerome Stockard, President of Peace Institute. Published by Neale Publishing Co., New York. 346 pp. \$2.50 and 15 cents postage.

This book is arranged especially for use in schools and colleges and libraries, and is occasioned because of "the deplorable lack of knowledge as to Southern poets." The volume gives short biographical sketches of the Southern poets, and a survey of their writings, with a criticism of their poetry. This is preceded by a short treatise on "Poetics." The work is arranged chronologically, the first poet being St. George Tucker, who lived between 1752 and 1828, most of the time in Virginia. The last is Mrs. Olive Tilford Dargan, who was born in the seventies. Among the fifty poets treated in the book are Edgar Allen Poe, Sidney Lanier, Theodore O'Hara, Frank L. Stanton, Francis Scott Key. There is no Negro poet given, although there is Negro dialect.

**"The Silver Chord, Poems."** By Adolphus Johnson, Phila. Published by himself. 48 pp. \$1.

The first words of the author are, "With hope of doing something toward elevating myself this letter book has been written, and is now given to the public." The poems are an attempt at imitating Dunbar, and the poet, possessed of but little, if any, of Dunbar's genius, has shown laudable industry.

\* \* \*

**"The Deserted Cabin and Other Poems."** By Rev. Sterling M. Means. Published by A. B. Caldwell, Atlanta, Ga. 96 pp. \$1.

This book contains 31 poems, chiefly in dialect. The best one is the first, "Ode to the Old South." The author attempts to picture in short poems "The passing of the old South and to reflect the kind relations that existed between the master and the slave," with the "hope that the book may help to create a better feeling between the races."



# Bibliography - 1915

## History of Our Education

### GOVERNMENT BULLETIN ON ALABAMA

The "History of Education in Alabama," just issued by the United States Bureau of Education, is the second of an important series of reports on education in the various States. Dr. Stephen B. Weeks, his special pattern cloth. Price \$2.50, net. F. A. Davis Company, Publishers.

"Just sixty years ago," says Dr. Weeks, "the State of Alabama made its first formal attempt toward a State-supported and State-administered public school system. The sole capital with which the State began its public school system was a stock of knowledge gained through a generation of hard knocks in the school of experience, something less than 1,000,000 acres of land of problematical value, and a paper fund amounting to more than \$1,000,000."

Having, through the sale of government lands, an invested school fund in the State bank that yielded annually \$200,000, the people of Alabama in the early days "had come to think of the public school as an institution with an independent source of support. The public school was to them not an evolution but an importation, supported by a fund of outside origin."

"The idea also prevailed in those days," says Dr. Weeks, "that the public school system once organized was amply able to execute herself, hence there was no felt need of providing supervision."

The city of Mobile is given special prominence in the State's struggle for universal education. Dr. Weeks points out that through an act passed as far back as 1826, a board was created for Mobile County to "establish schools and execute plans for the increase of knowledge, educating youth and promoting the cause of learning"; and that this was the first school act passed by State authority that saw in education public duty rather than private enterprise.

Alabama's experience with the reconstruction period in connection with public schools is graphically depicted by Dr. Weeks, with this conclusion: "The depths of misfortune were reached in 1873, when the schools were practically closed because extravagance, carelessness, and ignorance had already piled upon them a load which they could no longer bear. The tide now turned. Under the leadership of a brave, broad-minded man, a new organization was to rise for which, whether good or bad, Alabamians alone are responsible and through which they are still seeking to solve the great question of universal education."

In his statement of the future of education in Alabama Dr. Weeks urges liberal financial support for Alabama's public schools. After quoting from State Superintendent Feagin's statistics on Alabama's illiteracy for 1913-14, Dr. Weeks says: "Without more funds for expansion these figures will remain stationary. No more important matter will come before the Legislature of 1915 than this. Defeat of the measure to provide funds by local taxation is unthinkable. It would mean a shock to educational development, an encouragement to illiteracy, a moving backward of the shadow on the dial, to defeat the bill for constitutional amendment permitting local taxation."

### AMERICA'S GREATEST PROBLEM, THE NEGRO

By R. W. Shufeldt, M. D., Major, Medical Corps, United States Army; member Association of American Anatomists; Corresponding Member Academy of Sciences of Chicago, of the Academy of Natural Sciences of Philadelphia, of the Societies Italiane d'Antropologia, Ethnologia e Psicologia Comparata, Florence, Italy, and of the Zoological Society of London, etc., etc. Illustrated with 51 engravings, nearly all in half-tone. Royal Octavo, 377 pages. Bound in special pattern cloth. Price \$2.50, net. F. A. Davis Company, Publishers.

"A more important book for the needs of the times than this can hardly be mentioned," says a reviewer. "There is no mincing of words or glossing over the real dangers to the white and black races."

"The reader's attention is arrested at the very beginning and his intense interest aroused and held until the last page is read."

"Every real American must—sooner or later—become alive to the necessity of averting the dire peril that threatens the purity of the white race. Dr. Shufeldt, after over a quarter of a century of the closest study and investigation, offers a solution and a remedy of conditions rapidly growing more and more perilous, that must command the thoughtful attention of every intelligent citizen of both races."

"The many excellent half-tone engravings materially illuminate the text."

"In a brief synopsis of the contents of the book may be mentioned the following important topics: 'The Place of Man in Nature from a Biological Standpoint. The Ethnological Status of the Negro. The Introduction of the Negro Into the United States—The African Slave Trade. Biological Principles of Interbreeding. Hybridization, Atavism, and Heredity. Effects of Fraternization upon Morals, Ethics, and Material Progress. Criminality of the Negro: Lynch Law. Some Views and Opinions by the Way. The Remedy.'

"A complete Glossary of the scientific terms used concludes this well-printed and appropriately illustrated work, which no lover of his race can afford to neglect."

**Miss C. Mildred Thompson's**  
**"Reconstruction in Georgia"**  
**A Georgia Woman's Work**  
*Completed 7-17-15*

BY PROFESSOR R. P. BROOKS,  
Chair of History, University of Georgia.  
(For The Constitution.)

Columbia university has recently issued, as Volume XLIV, No. 1, of the "History of Economics and Public Law Series," a notable study of reconstruction in Georgia by Miss C. Mildred Thompson, Ph. D., formerly of Atlanta, now instructor in history in Vassar college. This study was begun at Columbia university in the historical seminary of Professor W. A. Dunning, the great authority on the reconstruction period and a teacher under whose guidance and inspiration so many monographs on reconstruction have appeared in the past decade.

Miss Thompson's study, an ample volume of 400 pages, leaves untouched no phase of the history of the period, whether political, social or industrial. The introductory chapter reviews briefly the condition of the state during the war, treating such topics as the rise of the manufacture of war materials, the destruction incidental to Sherman's march, the financial depression due, in part, to the disappearance of coin and the issuance of paper money, the system of taxation (notably the experiment of a tax on incomes), the development of opposition to the Davis administration, led by Governor Brown, Robert Toombs and the Stephens brothers. The second chapter is given to a discussion of the problems of the transition from slavery to freedom. The negro was ignorant, shiftless

and helpless. To meet this situation congress created an institution known as the Freedmen's Bureau, charged with the control of all matters connected with the freedmen. The activities of the bureau are fully and adequately canvassed. It has always been a matter of dispute whether good or evil predominated in the work of this institution. On this point, Miss Thompson says:

"The trouble with the Freedmen's Bureau, like any other piece of machinery, was that its usefulness depended largely on the hands that operated it. Many of the subordinate agents were incompetent, unfit for what was a most difficult and delicate work. The system of payment of agents by fees, which continued in force until 1867, encouraged the worst class of agents to use their office for what they could get out of it."

Nevertheless, the author holds that: "In conditions as they were, even with the large bulk of evil influence justly charged against some of its agents, the Freedmen's Bureau was, on the whole, an important constructive force towards economic adjustment in the immediate transition from slavery to freedom."

Part I of the book, carrying the narrative through 1866, contains, in addition to the two chapters mentioned, four others on the reorganization of the state government under President Johnson's plan, the beginnings of agricultural and social readjustment and the commercial revival. In the political reorganization the interesting fact is established that the men who effected the first reconstruction of Georgia were, on the whole, those who had opposed secession. In the constitutional convention of 1865 twenty-two delegates had been members of the secession convention and all but one of them had voted against secession. Fourteen others had been defeated candidates on the anti-secession platform. It was a far less brilliant body of men than the secession convention, only two prominent Georgians being present—H. V. Johnson and C. J. Jenkins—both of whom had opposed secession. The convention readily acceded to two of the three requirements imposed by the president as conditions for readmission the repeal of the ordinance of secession and the abolition of slavery encountering no opposition. But there was a determined effort made to prevent the repudiation of the state debt incurred in support of the confederacy. Repudiation was finally accomplished, however, by a vote of 135 to 117.

Industrially, this early period of reconstruction was characterized by a quick revival of commercial life in the larger towns, especially in Atlanta, which enjoyed a marvelous growth. The cotton industry was booming, prices were high, manufacturing was getting on its feet. Socially, the older leaders were tending to give way to rising men of the middle class. An interesting contribution is made to our educational history (p. 122) in the statement that the Johnson legislature of 1866 enacted a measure establishing a free public school system, though postponing the opening of schools until 1868. It has usually been said that our free school system is a product of carpetbag legislation in 1868, and it is pleasing to know that the conservatives of 1866 really led the way. Negro education was provided by the Freedmen's Bureau, the New England Freedmen's Aid society, and other similar organizations. In 1865 the bureau reported sixty-six schools with 3,500 pupils; other organizations sixty-two schools and 6,600 pupils.

"In the early years after the war negro children were very much better off as to educational opportunities than were poor white children. To the blacks was extended the helping hand of northern sympathy and the aid of a national bureau; but the poverty of his own father and the impotence of the state let the white child abide in ignorance."

On the farms the planters were having hard sledding in their effort to induce the negroes to work. The demand for labor was unprecedented, there was a general shifting of negro population about the state from the poorer to the richer soils and a considerable

migration westward. Miss Thompson traces briefly the causes for the decline of the plantation and the rise of small holdings and tenancy.

The second division of the work is devoted to the congressional reconstruction of Georgia, following the overthrow of the Johnson governments. The administration of the state as a military district, under Generals Pope, Meade and Terry, in succession, is fully treated and the story retold of how Georgia was turned over to interlopers, native republicans and negroes for four years. No brief review can even call attention to the many interesting facts contained in this section of the book. The author has preserved the names and antecedents of the leading carpetbaggers and negroes of the period (pp. 189-192). In the notorious convention of 1868, which made a new constitution for Georgia, enfranchising the negroes, there were thirty-seven negro members, nine white carpetbaggers and twelve white conservatives. The remainder of the 169 members were native "scalawags." But we read that:

"Unlike the constitutional conventions of South Carolina, Alabama, Mississippi and other states subjected to reconstruction in 1867, the Georgia convention was not managed by carpetbaggers and negroes entirely. It is noteworthy that in Georgia the most influential leaders in the work of the convention were men who, while not natives of the state, had resided there long enough to have established permanent interests."

The gubernatorial election of 1868 developed a spirited contest between the radicals and the reorganized democratic party, led by Toombs, Hill and Cobb. As a sample of the campaign literature, the following notices are reproduced, the first a democratic appeal, the second emanating from the radicals:

"White men of Georgia! Read and Reflect! Rescue Georgia! The issue involved in the election of the 20th of April is whether or not Georgia shall pass into the hands of negroes and yankee political adventurers! Can Georgians rule Georgia? They can! Then go to the polls and vote the democratic-conservative ticket."

"Be a man! Let the slave-holding aristocracy no longer rule you. Vote for a constitution which educates your children free of charge; relieves the poor debtor from his rich creditor; allows a liberal homestead for your families; and more than all, places you on a level with those who used to boast that for every slave they were entitled to three-fifths of a vote in congressional representation. Ponder this well before you vote."

The radical candidate, Bullock, was elected, and the constitution adopted, but, unfortunately for the radical purposes, he failed to control the new legislature, and, hence, the Bullock regime, thought corrupt, did not subject Georgia to anything like the saturnalia of legislative and administrative crime that afflicted other southern states.

"A comparison of Georgia in the first two years of reconstruction, 1868-70, with her neighbors, Alabama, South Carolina and Florida, shows a marked moderation in her government, a lesser degree of reconstruction evils, less wanton corruption and extravagance in public office, less social disorder and upheaval. In Georgia, negroes and carpetbaggers were not so conspicuous, and conservative white citizens were better represented. Facts do not warrant the description of the reconstruction government of Georgia as a negro-carpetbagger combination. There were some of both classes in the constitutional convention and in the legislature of 1868, already mentioned, and many in the federal service, particularly as internal revenue officers, but they generally held minor positions. The big plums of office went to native republicans or to northerners who came south before the war."

Most of the evils of the Bullock administration are traced to H. I. Kimball, Bullock's lieutenant, an astute financial manipulator and lobbyist of the worst stripe. A complete history is given of the railroad scandals, the mismanagement of the state road, and of the fight between two groups for the lease of the road in 1870. With reference to Governor Bullock's famous defense of his administration, the author says:



"A careful reading of Bullock's def. fails to bring conviction that he dispre a single charge of the investigating comtee. The best that he could do to justify his administration was to insist that it v not so bad after all—six hundred miles railroad had been constructed, property h increased in value by \$50,000,000, and th rate of taxation had not increased."

The remaining third of the volume deals with certain topics of an economic and social nature, such as the principal agricultural changes, the development of railroads and banking, the inauguration and early history of the public school system. The last chapter reviews the evidence as to ku-kluxing and general social disorder. The history of the principal instances of ku-klux violence is given. Most of this disorder was in the upper tier of black belt counties, where the two races were about even in number.

"It was in the upper part of the cotton-belt that race conflict in the reconstruction period assumed most acute political manifestation. And there is a reason. In north Georgia, whites were not threatened in their political control and there was no need of a struggle to maintain their supremacy. Acts of violence were attributable to racial jealousy in social and economic relations. In the parts of south Georgia where the blacks were greatly in the majority, two different sets of conditions arose. In the southeast, along the coast, where the negroes had their own way during the war, prospects for the whites were so bad that they had no hope of regaining control and so left the negroes to run things much their own way. . . . Counties in southwest Georgia with a heavy black majority in population had quite the contrary experience. In this section negroes were not touched by new notions from invading armies, as were the blacks in the upper cotton-belt in the latter part of the war, and radical leaders seemed not to get control of them as in other sections. In the region of large plantations the freedmen continued with much of their old deference to the whites."

The most interesting personality of the reconstruction period was Governor Brown, and Georgians would naturally be keenly interested in an appraisal of his character and work at the hands of a dispassionate investigator writing fifty years after the event. Miss Thompson does not venture on such a judgment, but says:

"No enumeration of the influential leaders who determined the work of reconstruction can be complete without further mention of the most significant of them all, the power behind the throne, ex-Governor Brown. Of all public men in Georgia in this period he was the most astute and the most powerful. He was first in secession, first in reconstruction, and very nearly first in the restoration of democratic home rule. Consequently he came up on top at every revolution of the wheel of destiny. In 1865 Governor Brown quickly acquiesced in the first scheme of restoration, made himself persona grata to President Johnson, and used his potent influence in Georgia for the successful achievement of Johnson's reconstruction policy. In the fall of 1866, when he saw that President Johnson had finally lost out with congress, Brown counseled the adoption of the Fourteenth Amendment; and in the next stage, when the reconstruction acts were put forward, he became a reconstructionist of the new sort. When General Pope came to take charge of Georgia under military rule, Brown was among the first to give the general cordial greeting. Brown was friendly with Bullock and Blodgett and their contingent, and to him they looked for influence to carry the constitution by popular vote, especially in Cherokee Georgia, Brown's stronghold. In return the Bullock party mustered all its strength in support of Brown for the United States senate. In the next turn of events, when republican rule was overthrown, among those in the vanguard for restoration, escorting the democratic governor in triumph to the chair of office in 1872, was ex-Governor Brown."

This monograph ranks with the best of the numerous studies on reconstruction in the seceding states. Miss Thompson has unearthed a surprising amount of valuable historical material, has shown rare ability in handling it; and she writes in a thoroughly interesting manner. Her attitude throughout the book is sympathetic to the conserva-

tive point of view, and this without in the least allowing her feeling to manifest itself in biased judgments. All lovers of Georgia history should read the work; nothing superior to it has been done in this state.

R. P. BROOKS.

#### Athens, Ga. REDDER BLOOD.

A novel by William M. Ashby, published by the Cosmopolitan Press, New York, 188 pages, price \$1.00.

This is a very interesting story on the color line and does not fail to hold the attention of the reader. The story is of a very well-to-do son of the aristocracy of New York, a Mr. Stanton Birch, who, having met with an accident in Central Park, was carried to a hospital, and here, in conventional style, he met the woman who was to be his wife, who nursed him back from the doors of death to the strong young manhood which he possessed.

He persuaded Miss Marston, the nurse, to become his wife, against her conviction, but only after she had reminded him that it was "for better or for worse," for she said to him, "Please let me go. You do not know my past; between us there stands birth, wealth and position, and I could never make you happy." To which he most passionately responded, "If you were as black as ink, your face would still have its heavenly light for me and between us there stands nothing but the unbreakable chain of love, to which every human being must link himself if he would find happiness."

Miss Marston was beautiful, well trained, with a winning personality, always popular and much sought after, but she was serious and did not take advantage of her charms, but rather preferred to live a simple retired life of a consecrated nurse, endeavoring to lose the thoughts of her past in the interest of her work.

Twenty-two years after she had been married to Stanton Birch, and her son had graduated from one of the leading colleges of the country, winning honors in scholarship and athletics, her husband came home one night announcing that a new chef had been hired to take the place of the former chef who had grown old in his service. This new chef was a Frenchman and far superior to any they had had, said Mr. Birch. But when Mrs. Birch went into the kitchen to give instructions to the new chef, behold he called her by her first name and started at her with all the passion of an ardent lover, and said that that was the day he had been seeking for over twenty years. She tried not to recognize him, but her heart would not permit her to turn him away. He was the lover of her youthful days, and at once urged her to leave her

happy home, for she had, during these twenty years, helped her husband add other millions to those he already had, and won the highest place in the town among the select social class. She was known far and wide for her charity, and loved by rich and poor. She would not leave her home.

The story details the agony she went through for months, endeavoring to disengage her lost lover, who threatened to expose her. She offered him houses and lands; she offered him money, she offered all that she had, except herself, but he would not relent. Finally, to get his revenge, he, in the presence of her husband, with a finger of scorn, pointed at her, crying, "That woman is a nigger."

Stanton Birch would have killed him had his wife denied the accusation, but she did not deny it. She told the story of her birth. She was the daughter of a Negro woman and a white man, born out of wedlock in Virginia, where law forbids marriage, yet loved by her father. She had found her way to New York, and saying nothing of her color, she was taken as white. It may be a strange situation to those who do not live midst the race problem to account for the action of her husband. He at once threatened to murder his wife, for the love which he had, had turned into hate. He left her that night, as he thought, never to return again, but a strange complication came in. Their son was engaged to marry a most beautiful woman of the town, an heiress of rare accomplishments and learning that he too was a Negro, his engagement was forthwith broken off by the woman who had for many months pursued him begging him to be her husband.

The story concludes with the reuniting of the husband and wife after years of separation, when he comes back to her convinced of the fact that the greatest thing in the world is love.

The author states that he does not advocate miscegenation, or even hint at the justification of inter-marriage between the races on any but a sentimental basis, but believes that where two persons love each other deeply, neither custom nor convention nor law, are great enough barriers to keep them apart, else we should never have had an Othello and a Desdemona.

There are many chapters of interest in the book, and in the last is the confession of the former sweetheart of Mrs. Birch, who had been driven to desperation because the world refused his genius because he was a Negro. When he found that the sweetheart of his early years also spurned him he thought life no more worth living.

The story of Stanton Birch's return to his wife is an interesting study of the triumph of natural affections over super imposed racial prejudices. One night he sat in his room in a fashionable district in Brussels, greatly depressed, and casting his eyes on one of the walls they rested on the picture of a Madonna. It brought him back many thoughts, and he seemed

The Sabbath School Convention of the Fayetteville District will convene in St. John's A. M. E. Church, Selma, N. C., August 18th, at 3 P. M. REV. C. R. B. SHEPARD, Pastor.

REV. W. HENRY COPEHART, The Story of Wendell Phillips—Charles Edward Russell, Chicago. Charles H. Kerr and Company.

Any one who has heard Charles Edward Russell plead for membership in the Society for the Advancement of Colored People of Chicago has recognized in him a true disciple of Wendell Phillips and "Soldier of the Common good." It is because he sees in the abolition movement of 1855 that Mr. Russell thinks Wendell Phillips' message worth stating again. Then 38,312 slave holders were sole owners of the production of their millions of slaves; today a few capitalists in much the same way appropriate to themselves the profits of the working classes. Wendell Phillips affirmed that labor, the creator of wealth, was entitled to all it created.

Could the great abolitionist have lived, Mr. Russell believes he would have seen that race prejudice has its roots in economic causes, that hatred against the Negro is like the hatred against the Chinese in California "Colored laborers are in competition with white laborers; under the existing system, all laborers are harassed with the idea that there is not enough work for all. In such conditions every dollar earned by a colored man was deemed a dollar taken from a white man. Therefore the white laborer, imbued with the belief, surviving from slavery days, that he was the higher intelligence and of the greater deserving, was determined to abolish that competition and keep the colored man in his place,—"an uncomplaining and hopeless drudge for white men" or "lie in the grave."

Mr. Russell sees in Wendell Phillips besides the orator and abolitionist, an advocate of socialism and a champion of woman's rights.—C. J. M.

## LILLIAN SIMMONS.

(O. M. SHACKLEFORD.)

An Appreciation by Chas. A. Stokes

The story of Lillian Simmons reaches down in the farthest depths of sociology for its race contrasts and brings to light the exactness of Southern and Northern temperament as exemplified among colored people. The author has probably found his real niche in character portrayal, for his effort in Lillian Simmons is decidedly a happy one. He has pushed the dial a little higher toward the zenith of instructive and ethical fiction for the Black American. The story is the actually lived one, with that consciousness of realism which grips with its facts and elevates with its better-toned romance. Every bit of sane philosophy interspersed throughout the whole narrative is attuned with living demonstrations by the persons and conditions around which the story clings.

Conflicting opinions seem to be justified by different prevailing conditions of the North and of the South. But the moral of the Book seems to say in the characterization of "Charles Christopher" that manhood, industry and noble aspiration will win out every time and in any place for colored people if they will work faithfully.

The author's characters are just what the reading public needs and is bound to delight in, namely: Intelligent, dignified, thoughtful human beings. Lillian Simmons is no ordinary person and is shown to the reader as a beautiful brown skin girl with plenty of soul, a noble heart and with as lovely an aspiration as poet or author could conceive.

Copies of "Lillian Simmons" may be bought at the League Enterprise Book Store, 221 E. 18th Street. Out of town orders promptly filled.

Price \$0.25 postage added.

Solicitors are working in the city industriously to place this volume where it should be—in every colored home and a large portion of the white's.

Come, send, or write.